UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 65 KANSAS CITY, MO., SEPTEMBER, 1926 No. 3

Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

LIFE'S CHALLENGE

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but
go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe!

For thence—a paradox
Which comforts while it mocks—
Shall life succeed in that it seems to fail:
What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not
sink i' the scale.

—*Robert Browning.*

RACE THOUGHTS TO BE DENIED

CHARLES FILLMORE

(Reprinted by request)

MIND HAS a definite object in its creations; that object is use. A creation that is not useful to the creator has no place in existence.

The object of mind's working through man is to form a consciousness which will be useful in carrying out the creative plans of universal good.

Thus it devolves upon man to form his consciousness so that it will harmonize with divine ideals. To do this he must exercise the faculty of discrimination—he must choose from the great storehouse of God those resources best suited to his needs.

All men at all times exercise discrimination—we are every moment choosing to do this or that, choosing to think this way or that way, and we always get results according to the wisdom with which we have chosen. To exercise choice without knowing how to choose the best is blundering ignorance, yet men and women are not always wise in their attempts to choose conditions which are for their highest welfare. The cry goes up continually:

"For of all sad words of tongue or pen,
The saddest are these: 'It might have been!' "

Unwise choosing always arises from lack of understanding. If men knew how to choose they would always choose well, and satisfaction would follow. Understanding is of Spirit, and only those who look to Spirit for wisdom will choose with regard to the ultimate good of themselves and the creative whole.

When man knows his place in creation and his relation to Being, he opens out his mind on a higher plane. What was the unknowable becomes the known, and what was mysterious becomes plain.

Spiritual things are spiritually discerned, and this

faculty of knowing opens inward instead of outward. It is not a knowledge gained from the world, from the study of nature or of books, but all things are made plain to the one who studies in Spirit and with Spirit. Having raised himself from a contemplation of himself as flesh and blood, to a realization of his spiritual being, man cannot help seeing things spiritually, and to see them spiritually is to see them truly. To choose wisely after seeing truly, follows as a matter of course.

Those who have not learned that mind is reality and that ideas are the generating energy back of all existence, have believed that choice could be exercised with tangible results only in the domain of things. They have thought that in order to get health, medication was necessary, or food, or water, or climate; that money could be had only by looking to money itself as the object sought; that wisdom could be acquired only from those who had wisdom; that the real things were those in sight, and that aside from these there was no source of anything.

But it has been found by students of mind that all things that appear depend for their existence on that which does not appear. The truth is that the things that are seen have no originating power in themselves. Paul states this truth: "So that what is seen hath not been made out of things which appear."

All who have thought deeply and seriously about creation have arrived at this conclusion, but only the few have discovered that it is possible for man consciously to enter that interior realm of cause and to manipulate its factors. No discovery is of greater importance than this: Ideas stand as cause to all that appears, and man can control ideas. This is the *summum bonum* of knowledge. When man knows this, and sets about using his knowledge, he ceases to be an ordinary man; he becomes extraordinary—he is counted as a Christ man, because he is exercising the creative powers

of Being. When man learns that he has power to change all things about him, including his body, by changing his ideas, he ceases to deal with anything less than ideas. If ideas have within them all the causing power, he knows that a quick and sure way to bring about reform in body and affairs is to cast out the old and bring in the new causing factors.

This process is so simple and so easy that the intellectually wise pass it by as foolish. Yet we are told that we must become as little children before we can enter the kingdom of the heavens, and we find that we must be as simple, in this practice of realizing Truth, as the little child just lisping its first words. The whole secret is in denial by word, silent or aloud, of the conditions which we do not want, and in affirmation, silently or aloud, of the conditions which we do want. This is exercising discrimination in the realm of ideas, and the fruit of our choice always shows forth in the realm of effects.

We do know that God is Spirit, all-wise, all-powerful, and all-present. Knowing this, our first step in the practice of Truth is to bring ourselves into unity with this mighty presence, regardless of appearances and sense environments. There lurks in sense consciousness a subtle belief that we lack the power to do this; hence our first denial should be of this idea of powerlessness. Its negativeness will weight us down and keep us from saying the true words, unless we dissolve it and let into our consciousness the mighty power of God.

All belief in evil, whether personalized as devil or made a principle as the universal opposite of good, is, almost without exception, intrenched in the minds of humanity. Nearly all fear and weakness have origin in this race belief in a power opposed to the good, a belief that this evil power in the world is more potent than God.

"God is good and God is all," is a statement that

no one disputes. The narrowest, most creed-bound orthodox Christian will accede to this proposition without a moment's hesitation. It is a self-evident truth which the mind unhesitatingly accepts without question. It is one of those clear-cut propositions that admit of no argument. It has no opposite upon which to hang a thread of negation, and the mind accepts it without doubt of its truth, as it does the statement that two times two equals four. The average man of the world accepts this belief without thinking deeply about it, because he is universally taught by press, pulpit, and pedagogue that God cannot be anything but good.

He who contemplates in Spirit and looks to mind for Truth arrives at the same conclusion—God is good. The spiritually inspired Emerson became glorified with this transcendent truth. "O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe." In the Hindu sacred scripture, the Bhagavad Gita, Krishna said to Arjuna: "The man whose mind is endued with devotion and looketh on all things alike, beholdeth the Supreme Soul in all things, and all things in the Supreme Soul." God constantly whispers this great truth in the inner sanctuary of every man's soul; he who listens there hears it, and he sees no reality in evil from that time, henceforth and forever.

Yet from the sense plane of perception, appearances indicate evil as a working principle, and there inheres in the sense consciousness a conviction that evil has foundation somewhere in Being. So long as this belief holds place in the consciousness, man will look upon evil as reality and he will fear and suffer its consequences. So the wise one must deal with this belief intelligently. He must reveal to his own consciousness its unreality in principle. Evil and sin are from the same root and both are susceptible of intelligent explanation. We count as evil that which does not bring us good

results, and the word "sin" is attached to those premeditated or willfully-indulged-in acts that we have learned by experience result in discord, inharmony, and unhappiness. Evil and sin are not causes, but results; hence they cannot by any possibility be placed among principles. God is life, love, substance, Spirit, in abstract perfection. Man is the instrument through which these attributes of God are made concrete. Man exercises free volition in his work. When he fails to do it intelligently he has sinned, he has fallen short.

Effects may become secondary causes through the thinking faculty of man, and when the whole race comes to believe a certain thing, the race thought generates, through that belief, the thing itself as an active force. It is the experience of people that, after violent exercise, their getting into a cool draught of air will produce congestion of the fluids of the body, commonly called "a cold." This idea has become fixed in the minds of the people and they are born with the inherited belief that a cool draught of air gives them a cold, although the conditions under which this belief had its origin do not exist in their cases. So men have transgressed the law of their being and have received discord. This effect they have named sin and evil, and through their own formative and generative thought they have sent it out into the world as a causing factor. Thus sin and evil have become mental burdens which the entire race carries as a mental miasma in addition to the original transgression.

This belief in the reality of evil has been added to, age after age, by every one who believed in it, or feared it and sought to combat it. For ages it has been personalized as the "devil." Then when the higher reason saw the inconsistency of believing that a God who was only good would create a devil to oppose himself, the devil and his place of abode were annihilated. But, the belief still inhering in the mind and claiming rec-

ognition, the next step was to believe that there was a great negative side to nature, or God, out of which came the condition called evil. The majority of people have that belief today.

But spiritual discernment shows that there is not even a negative side to God, or nature—that this plane of opposites is apparent to human sense only. When man makes the at-one-ment with his higher consciousness, the Christ, he beholds the relation of principles in Truth; and as he proceeds to carry out in his thinking these right relations, nature and the whole universe of effects begin to take on an entirely different character. Where man saw discord, he now sees harmony, and where he saw evil, good comes uppermost of necessity, because conditions have been made right and only good can come.

So we find that it is necessary not only that we deny the belief in sin and evil out of the consciousness, but also that we put ourselves in such relation to God that only good results will flow from our thoughts and our deeds.

To deny evil out of mind and to affirm good are but the first steps out of bondage. If we continue to do the things which brought about the belief in evil we are running in circles. And if we continue to do certain things which bring no permanent satisfaction, it is evident that we are holding certain ideas of their legitimacy, or we should not do them.

Do not try to reform yourself without first going to the plane of causes, which is always the mind. But if you find that a so-called physical act brings weakness and discomfort, you should deal with its mental cause first; then by denial and restraint and affirmation of the opposite, the reformation is made complete.

The appetites and the passions of the human family as we find them today are abnormally developed, and we never shall attain that spiritual condition to which we aspire until they are restrained and spiritually dis-

ciplined. We eat and drink more than we require, because the idea of eating and drinking has been cultivated and has enormously outgrown the needs of the organism. By overeating we fill the system to repletion with the grosser life forces, which react upon the passions, which in their turn are allowed full sway to the end that the entire physical organism in due time is filled with discord, weariness, weakness, and finally death.

With our ideas we manage this whole machinery; but we should remember that ideas have their secondary causes—that is, ideas become incarnated, take form. The body, with all its intricate and wonderful organs, is the incarnation of a great idea somewhere in Being, that man has caught and worked out through millions of years of experimentation. Each organ in the body is the incarnation of an idea, and that idea incarnated in that organ is itself a thinking, generative center, under control, of course, of the self-conscious *I* pervading the whole.

But the great majority of people do not exercise the directive power of the free *I* with discrimination. Past ideas have become incarnated in their bodily organs and are thinking and acting after old patterns, while the free *I* is deluded with the belief that his superior will is being obeyed.

In this state of affairs, denial and affirmation should go into the very vitals of the system. If you are following your desire, so-called, and are getting poor returns, rest assured that the root of that desire may be found in some idea incarnated in your organism, an idea which is carrying out its own sweet will, regardless of the higher wisdom. But it may not be your own particular idea that has been incarnated in that organ. As a race we are one—and the belief in body is one consciousness. So we say that certain beliefs are inherited, but this inheritance can only be on the sense plane, because

mind is free and independent of all such limitations. To man has been given full and free dominion over all these "beasts of the field," or ideas of the physical consciousness, and it is his divine office to go into that department of being and change the ideas there reigning.

We should be careful to discriminate between the fleshly organ and the idea which it represents. By studying organs, doctors attempt to get at causes of disease. Thought ensouls and is coexistent with the organ and makes the organ what it is. The thought can be reached only through a medium like itself, which is mind. Doctors agree that our bodies are undergoing constant change; that every year, or in less time, every person forms an entirely new body, so far as constituent elements are concerned. It is a mystery to them, in the face of these facts, that diseased organs should constantly be built up, in their abnormal condition, when new, fresh elements constantly are given them from the great storehouse of nature. The doctors fail to see that the idea back of the organ decides its character, and that a false idea will take the pure essences of nature and build out of them a form of discord.

All the elements of nature are pure. All the forces of existence are harmonious. But man, the supreme monarch in the realm of effects, may take those perfections of Being, and, through his thinking, make a world of sin, sickness, and death. He may so educate all his faculties that they will join in a state of consciousness in which these conditions become reality to them. The human race has so educated its faculties, and we live today in a world of so-called matter that seems to have no reality outside of the things that are discernible to the five senses. It has come to be a fixed belief in the race mind that substance is that which can be seen and felt; that it has length and breadth and thickness, and that outside of these limited dimensions, substance does not exist. This belief must be dissolved in the con-

sciousness before the real substance, of which matter is but the limited perception of the senses, will be revealed. This is an individual work, because it is through the generative thought of each member of the race that this delusion is sustained. So we take it up in mind and by denial cleanse the consciousness of its limited concepts; we affirm that larger perception of substance, the fourth dimension, or "kingdom of the heavens," into which it is the privilege of man to enter at any time he may elect to raise his consciousness to spiritual realities.

Looking upon matter and things formed as the limit of supply, men have sought to acquire things for their individual use, in the belief that they are limited as to quantity. Houses, lands, gold, silver, raiment, and the various products of nature have come to be looked upon as having value in themselves. The thought that things are valuable and that happiness accompanies their possession has become a race obsession. A belief has formed in human consciousness that many material possessions are necessary to man's welfare; this belief has formed a race thought called human selfishness. The products of man's creative powers are not evil, nor is it wrong for him to have whatever he needs, but the belief that the supply is limited has brought a new factor into the race consciousness; that new factor is greed.

Spiritual man knows that supply is absolutely without limit in the omnipotent and omniscient providence of God. Whatever things man needs are, at his intelligent word, brought into visibility under divine law. The Father withholds nothing from the Son, when he is in understanding. "If ye shall ask anything in my name, that will I do."

But when the spiritual source is lost sight of and man grovels in the darkness of sense substance, he strives to lay up in barns and storehouses the things of earth, and in so doing he is not careful to see to it that his brother man does not lack. Generations of this

greed for and acquirement of the things of the world of sense have led to unequal division. Some have acquired superabundance and others have been left with nothing. Looking upon his lack, man has come to say: "There is poverty." This image of lack has been held in mind until it has generated in human consciousness a secondary causing factor, known as poverty and want. Men have come to believe that riches and plenty on one hand and poverty and lack on the other are somehow interwoven in divine providence. This belief has been taught to them and ground into their very lives by hard experience.

But we know that poverty is a human belief, like any other disease, and that its only permanent cure is in realization of its nothingness. When it is dissolved in consciousness and the omnipresence and the abundance of God's Spirit substance are let into the mind, great and rapid transformations frequently take place in the affairs. The Spirit substance of God is a mighty magnet that draws through invisible currents those things needed by the one who gives the Spirit substance place in his mind.

Wrong thinking and unwise use of the powers of soul and body by the man ego brought discord into his members, and witnessing the effect of this discord in his body, he called it sickness and disease. Thus the idea of sickness and disease reflected into the consciousness becomes another secondary cause that mentally has fastened itself upon the entire race.

When these disturbing factors became so violent as to disintegrate the bodily members, man looked upon the result and called it death. Thus death became another destructive mental image, the generation of which in the race consciousness has slain its billions.

So in dealing with ideas we must take these secondary beliefs into consideration and, by understanding and spiritual discipline, cast them out of consciousness;

this casting out is part of the great regenerative process taught and demonstrated by Jesus. "If any man would come after me, let him deny himself and take up his cross, and follow me," means deny personality, cross out your limitations and affirm your divine sonship, as did the Master.

PRAYER AS SPIRITUAL ENERGY

If we believe that God is spirit and that the spirit in every human breast is embedded in and surrounded by His spirit, there is nothing contrary to what we know of spiritual laws in the idea that a fervent prayer may initiate currents of energy, which, gathering strength and direction as they flow through infinite understanding and love, reach the object of prayer, affection, or concern. This is the coöperation with Him which we believe he asks of his children. This theory of prayer turns intercession for others into a joyous privilege. It makes the answer to prayer depend, not on an arbitrary decision of God, but on the depth and sincerity of the love prompting the prayer and the openness of heart of the one prayed for. The waves of reclaiming love are ceaselessly beating against the wayward heart and if we can coöperate with God, the united influence of human and divine love may in time soften the most callous nature.

Akin to this is the prayer which we cannot doubt may bring material help to the suppliant. Such help is dependent on the will of another. Through a law of the spirit these petitions touch the hearts of those who are susceptible to spiritual intimations. There have been too many "coincidences" of this kind in the history of prayer for us to believe that the fulfillment is mere chance. The failure of such petitions does not argue indifference or withholding on the part of God but the closed heart of those who should answer the prayer.—*Pennsbury Leaflet.*

TRUE PRAYER

HORATIO W. DRESSER

"Lord, teach us to pray."

EVERY now and then we return to the thought of prayer with the realization that we have hardly grasped the principle involved, that we have not prayed as we ought to have prayed. Repeatedly we have read such texts as these: "Ask, and ye shall receive;" "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them;" "And whatsoever ye shall ask in my name, that will I do." These are wonderful promises. Surely they are true. Some people seem to have proved them. Why have we not proved them?

Because, for one thing, we have not given sufficient thought to the conditions in our lives through which we may do our part to make prayer a vitalizing experience. Let us consider some of these conditions from the point of view of our knowledge of the human mind.

What states or conditions impel us, when we carry through an action to success? First we are aware of some need sufficiently urgent to arouse us to effort. We succeed when we ardently want something and systematically work for it, as we learn to play an instrument or as we earn money to buy a car or as we save money for a trip abroad. We see ourselves in imagination attaining our goal. We keep the vision or ideal steadily before the mind, foregoing other things for the sake of this greatly-to-be-desired end. To gain an objective we must desire it enough to pay the price, whatever that may be. So in prayer: Your prayer must express a desire or intention which you have very much at heart. For if you desire something else more than you desire the object of your prayer, your stronger desire will control. Effective prayer expresses a ruling love.

When a man succeeds with a piece of work, such as laying a foundation for any structure that is to stand the test of time, he adapts his activities to existing conditions and laws. So in true prayer, which is a spiritual activity put forth toward a definite end, there is adaptation to spiritual law, to divine will or purpose; hence we qualify our prayers with the proviso, "Not my will, but thine, be done." Effective prayer will be in accord with what the Father has provided.

In the case of successful conduct—for example, learning a new subject or learning to play a musical instrument—you take each successive step in developing your powers. So in prayer: Effective aspiration is in accord with your life at the point where you are making effort to live by the best that you believe. True prayer is effort sustained by the life that we are living.

In successful endeavor we do "follow-up" work, we keep in motion, we continue to seek and to maintain favorable conditions; we keep in an affirmative attitude, we continue to expect success and we work to bring it about. So in prayer we keep on observing the conditions under which prayer is answered. There must be concentration, a coming together of circumstances.

Prayer, however, is greatly superior to use of thought in concentrating upon effective imagery, or to concentration by the aid of a formula. Were we to dwell only on the mental process, prayer might seem to be nothing more than a mental device for obtaining what we want by affirming it. Prayer can express the greatest need and the highest aspiration. It can manifest our desire to grow in confidence, in power, in faith, in love. It may have all the pointedness of an affirmation or of a formula, coupled with a spirit of worship which makes it spiritual. It can employ the most vivid, telling imagery, and, so enlisting the imagination, become creative. It can express true good will, love to God and

to man, and so spring from the heart in fullness of longing to do what is best and greatest.

On the human side, then, effective prayer expresses real love for the thing prayed for, so that by truly wanting a thing we give ourselves to it, see ourselves attaining it; and if we do not find our prayer answered it is because we love something else more than the thing that we have sought in prayer. On the divine side, true prayer accords with what the Father has for us; hence the thing that we seek is already tending toward us when we seek it. Our part is to listen in the quietude of our inner sanctuary, with the doors shut; to make ready, to aspire, to coöperate with the activities bringing to us that which is profoundly our own. In prayer we break, for the time being, with the stream of events which surges upon us from without, and we attach our activities inwardly to the current of power moving toward the soul.

It is well, too, to remember that anything tends to drive out its opposite. "Perfect love casteth out fear." "Overcome evil with good." For your worry, fear, perplexity, or trouble, substitute the thought of its opposite. Regard this opposite as real and true, with divine power bringing or pressing it toward you. Realize the truth of this contrasted idea so as to let it fill your mind and drive out care, fear, and worry. Especially let trust take the place of doubt. Give the mind so fully to this ideal opposite which is to drive out excitement and bring inner peace, which is to banish anxiety and substitute secure faith, which is to cast out fear and bring in love, that there will be no room left for distrust in any form. As "no man can serve two masters," so when the spiritual master reigns, the annoying states of mind will vanish. The moment one begins to consider what the ideal opposite is—for instance, inward peace and joy—that moment the mind insensibly turns away from the old, haunting state and begins to ally itself with the ideal. There is more power in this displacement of trouble by

quickening peace and faith than any of us has yet discovered. We are likely to regard the principle as an inviting theory, one which it would be splendid to verify. But true prayer consists in actually giving ourselves to the ideal which appeals to us as being so splendid.

Experience has already shown many of us that the mind tends all the while to become like that which it has recently and affirmatively sought. Thus one cultivates the intellect by faithfully following a method of study, by reading the best authors, by associating with the best minds, and by seeking creatively to express the mind's keenest or most reasonable thought. Thus a person refines and develops what is called taste in the arts; he enlarges upon talents already possessed by seeking to increase their effectiveness. Realizing that we are uncouth, we endeavor to improve our manners, all the while on the alert to gather points from persons whose conduct manifests the standard that we would attain. Noting the fact that our style is inferior, we put aside merely popular authors for a time, and live with those whose style bespeaks beauty of form and spirit. Central to any such endeavor is the decision that sends us forth to make it effectual. We are not of course thinking of the mental process, but of the *end* that we seek. Yet this law of realization through steady effort is implied in our whole undertaking.

The realizational process becomes rather more self-conscious at a certain point in prayer, because spiritually speaking we often find it necessary to acknowledge the futility of the old way of folly and fear, that we may the more efficiently give ourselves to the wisdom which is to take the place of our folly and the love which is to overcome our fear. Acknowledgment counts for a very great deal in the spiritual life; for we must cease to see the folly and must aspire to attain the wisdom, and with the vision there comes immediate change. Hence

the actual process of thinking oneself free from a trouble by cleaving to its opposite is a quickening process.

In the ensuing concentration upon the goal, however, we should forget the process of transition, in the desire to gain the end. Stanley, bent on finding Livingstone in the heart of Africa, had to make light of the difficulties and the dangers of the jungle. "Find him! Find him!" were the words which again and again swept affirmatively through Stanley's mind, so the great explorer himself has told us.

Again, in a measure one must even neglect what has been, what one has done. For the past belongs with the old opposite, for which a new incentive is to be substituted. Let your prayer be for that which is good, wise, true, that which you inwardly need, whether or not this is what you have consciously sought in the past. That is, accept modifications of your own prayers and ideals; let the changes accord with the law of the spirit whereby the mind is renewed from day to day. For the spirit comes by a way of its own. It blows where it lists. Its inspiration may yield a surprise. You may find yourself very unexpectedly breaking with your past, in the light of a clarifying insight which flashes across your mental sky, touching up points which had eluded you before.

That which seems new may be a transfiguring of what is old. Manifestation of the new is more a matter of realizing what is already true and actual than a matter of processes of change to bring about what is new. Much apparent growth is readjustment, the falling aside of appearances, the return to underlying reality. Therefore expect the impossible, that which seems "too good to be true." In the twinkling of an eye one may return from the pathway of one's wanderings. That is, one may see that in spirit one has been like a person snowed under, while the passing activities of thought, will, and feeling received their clues from the besetting conditions,

not from the spirit. In such cases it is everything to learn that one has been enveloped or imprisoned. Seeing the fact, one returns in renewing prayer to that which was true all the while. It was only the mind in its externality which wrought and struggled. Meantime the spirit remained untouched, never for a moment in danger.

Realize the truth to which you would give the mind in fullness by aid of the creative imagination, remembering that things seen are but symbols of things unseen; hence that all figures of the imagination drawn from things in space are imperfect. Imagination, in other words, is a means to an end; it helps to focus and to absorb the mind. But the end in view is spiritual reality, spiritual life and power which must be felt, grasped, entered into in responsiveness of heart if the prayer is to be in the highest degree effective. It is *life* that is creative, far more than the picture or image of what we will to become. And much turns upon our interpretation of creative life. Man was created in the image and likeness of God; but to be reminded of this truth may be to follow out some old line of thinking which leads toward the picture of a visible form, a monarch on a throne, or a stern deity grudgingly bestowing only what in meager justice is ours. Really entering the world of spiritual thought, we recall the illuminating truth that creation in the divine image and likeness means this: created in the actual similitude of divine love and wisdom. There is no visible imagery for such likeness. Yet the imagery of thought which breaks free from semblances to fleshly forms occupying space is in high degree effective. Hence in seeking to become more in accord with divine love and wisdom in daily thought and conduct one enters into this idea in realizational detail.

In any specific respect in which one needs light or freedom one may therefore substitute, for the faulty way which is bringing trouble, the idea of that which is di-

vinely beautiful, true, and good. The "mind of the flesh" paints for us the image of things as they appear in faulty outline—things seen in a "mirror darkly." But the "mind of the Spirit" discerns face to face with that far-reaching vision which penetrates all semblances to the ideal. Where the flesh sees failure, the spirit beholds success; hence one needs first to catch the heavenly vision.

The imagination is an aid in so far as we substitute, in vivid realization, the thing sought for the thing that burdens. We are unable to symbolize divine love and wisdom perfectly, but we may climb by idealized incidents and pictures to scenes and heights which prepare the way. Thus the tender love of the mother for her child has long stood for the infinite love of the Father whose children we all are. However imperfect the stillness of a placid lake, or the serenity of a face that bespeaks faith, both suggest the heavenly peace which knows no ripples of a coming storm, and the composure which never gives place to a frown.

It is said that the ether which bears light waves to our earth from the sun is frictionless; that its energies are not exhausted by the vibrations which pass. So one may think of the integrity of the Divine power, central to the universe in all its order and beauty. So one may think of the ceaseless going forth of the Divine life, entering into and thereby imbuing the human spirit, winning its way not by striving against anything in our essential nature, taking no energy from our will, discounting nothing in our understanding, but leaving us with new incentives which we as readily take to be our own as the Father's. Building upon such imagery as this, one's thought passes in time from the mere figure, such as that of the frictionless ether through which vibrations are conveyed, to the reality which it symbolizes. For there must be a respect in which divine love and wisdom are untouched by the frictions of all the great human com-

plexity. Seeing the Father's love and wisdom untouched, though sympathetic; beholding his peace undisturbed, though underlying our tribulations; his patience enduring all tests, though enduring the utmost limit in the presence of human follies, we may pass, from the outward scene which we have conjured up to stand for these Divine qualities, to realization of the qualities themselves.

Granted the peace which can withstand any disturbance, the love which endures any tribulation, the wisdom which makes good any problem—what is it to be sustained by that Presence? In answer we say to ourselves: "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee.*" The human consideration immediately follows: "because he trusteth in thee." The trusting is essential to the prayer. One does not claim that the human trust creates the whole situation. Divine love and wisdom keep us in perfect peace—that is what avails. But here we have a more vivid, practical way of doing our part in quiet vigor, that we may enlist all our mental powers. True prayer simplifies the whole situation for us as we proceed. The whole is summed up for us in a sentence, when we note the relation between prayer and seeking first the kingdom of God in such a way that we put ourselves in line to receive the things which should follow, without venturing to dictate what those things shall be or when they shall come. Ask in that spirit and you shall indeed receive. All things are possible in that direction, and in no other. Our whole experience, as we have been interpreting it, teaches us to pray; for our experience from day to day embodies the elements on the human side of affirmation, imagination, realization, and success which receive their complete spiritual meaning only when transfigured by the spirit of prayer. The vivid realization of the spirit of the thing which we seek—the enduring power of the divine love, the far-reaching purposes of the divine wisdom, the dynamic influence of the frictionless peace—is

essential to the quest. Oftentimes the realization of such a quality is in itself sufficient. Then our prayer is: Give me whatever is wise; bestow upon me what I need; for in Thee do I put my trust.

SALVATION

Nowhere in the New Testament is the idea conveyed that Jesus Christ came that there might be, after death, a remission of the *penalty* for sin. That idea is a pure fiction of man's ignorant, carnal mind of later date. In many places in the Biblical record reference is made to "remission of sins;" and Jesus himself, according to Luke's record, said that "repentance and remission of sins should be preached in his name among all nations." "Sins," in the original text, does not mean crime deserving punishment. It means any mistake or failure which brings suffering. Christ came that there might be remission or cessation of sins, of wrongs, of mistakes, which were inevitably followed by suffering. He came to bring "good tidings of great joy to all people." Tidings of what? Tidings of salvation. When? Where? Not salvation from punishment after death, but salvation from mistakes and failures here and now. He came to show us that God, our Creator and Father, longs with yearnings unutterable to be to us, through the Christ, the abundance of all things that we need or desire. But our part is to choose to have him, and after we have chosen, to "hold fast till he comes." Not till he comes after death, but just to hold steadily to our faith until he manifests himself. For instance, in thus looking to him for health, when by an act of your will you stop looking to any material source (and this is not always easy to do), and declare the Christ in you to be the only life of the body, and it always perfect life, it needs but that you hold steadfastly, without wavering, to the thought, in order to become well.—*H. Emilie Cady.*

GOD IN THE DOLLAR

Extracts from a talk given at a Unity Conference by

RETTA M. CHILCOTT

LET ME give you a few "don'ts" to remember in trying to demonstrate prosperity.

We do more things to keep our prosperity away from us than we do to attract it to us. If we did not, we should demonstrate more prosperity, for it is really more difficult to keep good away than to attract it. But almost constantly we do things to put it out of our minds. We close our minds to prosperity; that is the reason why we are not prosperous. We pray for prosperity and then we tell ourselves that it is impossible to be prosperous. I know no one who does not at times say: "I can't afford this or that." It is not a good idea to say such things. If we recognize ourselves to be children of God, we can afford anything we desire. We are limiting ourselves when we say that we cannot afford a thing. We do not limit God—we could not do that—but we limit our consciousness, shut it up so that we cannot receive our supply. I always think of it in this way: I set in action the cause in the unmanifest and then I bring prosperity into manifestation.

A long time ago our ancestors used to worship images and idols, the manifest side of life. After a while they found that that was not the right idea and, as is usually the case, the pendulum swung far to the other side. I think that every one of us has at some time felt that there was a certain sin in the manifest side of life. If we see a thing with our physical eyes we are prone to dissociate it with anything religious or of God. We think that something produced by nature seems to have more of the God attributes than something made by man. For instance, if some one wears a flower we all think that is beautiful. We think that a flower is of

God, represents something of God, and carries no idea of evil. If I should wear a dollar on my dress you would think that perfectly ridiculous. We say that money is evil, and talk of its being the downfall of man.

We blame many things on money, yet on the dollar we find these words, "In God we trust." Suppose that every time we handled a dollar we should think, "In God we trust;" suppose that every time we looked on a dollar, every time we gave somebody a dollar or paid a bill we should think, "In God we trust." What would be our attitude toward money?

My feelings about money have changed greatly. When I hear some one speak about money's being evil, the remark does not register in my consciousness. Money is a kind of tool to use in human affairs. If you were a carpenter or a machinist you would want tools with which to do your work. So we all need money to work with. We need it for something every day.

I once went through the mint at Washington. How simple the money-making process seemed. Such a visit removes one farther from the idea of there being anything wrong about money. If we expect to bring our prosperity into manifestation we certainly shall have to get away from the idea of connecting sin with prosperity.

I suppose that most of our forefathers had the idea that it was almost wrong for a Christian to have a great deal of money. Whether we consciously hold that idea or not, most of us have it—it may be in the subconscious.

If you are not expressing prosperity, there is something wrong. You may be pulling at the wrong end of the purse string. Remember, you have hold of only one end of that string. If you have hold of the manifest end you have hold of the wrong end. You must hold to the cause end—and that is yourself. You control it absolutely. You control your finances whether you think you do or not. You control the amount that you get. It is absolutely "up to you." I have seen persons whose

supply seemed so limited that judging from the outer it appeared impossible for them to demonstrate prosperity —yet I have seen them demonstrate it.

Several years ago I was working for $6 a week and paying all my expenses out of that. If I had twenty-five cents left on pay day I thought I was rich, but I never had any sense of lack. I never had a consciousness of poverty. One of my employers advised me to take out a prosperity bank, which I did—the first I ever had. I knew little about Unity at that time. But I took the prosperity bank and lived up to the instructions as nearly as I possibly could. One day my employer said to me: "Would you like to do some collecting?" I was rather timid and I wondered whether I could approach people about bills, but I said, "I'll try it." I never shall forget those collections. I used a thought of justice. I went out, not with the idea that the person had to pay the bill, but with the idea of justice. I got along very well. Many things happened that I considered prosperity demonstrations. A firm of druggists called me up and asked me to get their statements out and to take care of their books during the evenings. With my first prosperity bank I began increasing my prosperity and I have kept that up about thirteen years. Very seldom am I without a prosperity bank.

It is easy to be grateful. Nothing that you can do will give you a quicker prosperity demonstration than to begin to be grateful. Be grateful for the things that you have, because they are God made manifest. God is back of everything. Our forefathers used to worship the thing itself, the image, but now we worship the cause back of the thing, and we are grateful because we are able to understand the cause and to bring what we desire into the manifest realm in our lives. You can bring into manifestation the things that you desire. You can think about the things that you have and recognize God back of them, and as soon as you begin to do that you

will get away from many limited ideas that you have.

Another thing we should do is to live now. Most of us put our prosperity off till next year or next month or next pay day. I think it would be a good thing for every one to go through a mint and think how easy it is to make money. Money is only a symbol. Money is made just as anything else is made. Many things that we use each day are much harder to make than money —not to earn, but to make. Think of the cause back of money.

The men who designed our money had some wonderful ideas. If you have never taken a piece of money and studied it, I advise you to do so; see whether you cannot get a different feeling about money than you ever have had before. Many people have wrong ideas about money. We ought to have a really friendly attitude toward it.

This morning I wanted a rose. Before I could get one I had to send money out as a messenger. We do such things all the time; we send it in the mails, by telegraph, by messenger. Did you ever think about how many errands money does for you? It is always serving us, and yet we condemn it.

I should like to leave this idea with you: There can be no evil in money, because it carries with it the idea, "In God we trust." So let us think about that. Instead of thinking about it as silver and gold, let us think, "In God we trust." Instead of thinking, "We are paying too much," let us think, "In God we trust."

OUR REFUGE

With God is my salvation and my glory:
The rock of my strength, and my refuge, is in God.
Trust in him at all times, ye people;
Pour out your heart before him:
God is a refuge for us.

—*The Psalmist.*

THE FUN OF THINKING

GARDNER HUNTING

Part II

IT HAS been said now and then that work is hard. The man or woman who thinks so simply finds that activity to be drudgery which does not enlist his constructive thought. Who is a bore? One who stirs in us no impulse to think. Why do we tire of reiteration? Because in it thought becomes static. Why do we rebel against creeds? Because they are simply the dead, finished results of yesterday's thinking, finalities in themselves, and have nothing to offer for today's fresh thought. Who is a dead man? One in whom thought has ceased—whether he is on his feet or under the sod. Who is a live man? One whose thoughts are afire. Who is the happy man? He who thinks!

Why the cross-word puzzle? It is not an entertainment for the moron alone; its fascination tempts the man and woman of brains. It stimulates thinking. Rudimentary, perhaps; but all growing things begin that way. Why does bridge live and mah jongg die? Why does Henry Ford say, with undoubted sincerity, that it would be fun to begin life over again? Why did Steinmetz hide himself away from fame and fortune in his laboratory, and why does Edison refuse to allow his hearing to be restored? All for the same reason—because it is fun to think—more fun to think than not to think—so much fun that men cast aside the occupation that rouses little thought, for the one that rouses more.

Anticipation is nine tenths of the joy of life because anticipation is constructive thought. One who does not anticipate never enjoys anything. You say that an unexpected gift may give pleasure when the surprise of it has allowed no opportunity for anticipation? It gives pleasure in exact proportion to the anticipation that

it stirs as to the use of the gift. Give a woman a new car; she rejoices in anticipated riding—or parading. Give her the same car in a country without roads or spectators, and where is her pleasure in it? Elect a man to office; his satisfaction lies in his expectation of using it. Does applause please you and me? Only as it stirs us to build up in thought a further achievement. And he who learns that all joy lies in achieving becomes indifferent to applause—yes, and to censure.

Have I a mind? I have not! My mind has me! Indeed, I *am* my mind; I am nothing else. Everything else I think I am is just that—merely what I think I am. Everything outside of me is what I think it is. You know this; I am merely reminding you of it. If I have no thoughts about a thing, it does not exist for me. By deliberately cultivating constructive thoughts about an idea I bring that idea into concrete existence. Bringing things into existence is the chief end of man—and whether he thinks so or not, whether he believes it or not, he is forever creating in his thoughts. It is not merely man's business to create; it is his nature; it is his mission; it is his pastime.

Do we create evils? Certainly—all the evils there are—just by thinking evil. Do we create good? Assuredly; simply by thinking of good. All thought is constructive. We construct destruction, when we think destruction. We create war by thinking about it. We create what we do not like by thinking about what we do not like—sickness, trouble, poverty. If you do not believe these statements, you cannot think long about them—really think, honestly think—without becoming convinced. Do we create happiness and health and wealth by thinking about them? Of course—by straight thinking.

But what is straight thinking? Another name for intellectual honesty. What is intellectual honesty? It is looking squarely at any subject, seeing it as truly,

as frankly, as unequivocally, as self-forgetfully as we can. It is seeing a thing without allowing any outside consideration to influence our vision of the truth about that thing. It is simply allowing intelligence and imagination to take hold of truth *as we know it.*

We all know the truth when we see it. And we can see it by looking for it. The ability to see it is a divine gift—or a natural endowment, if you prefer the term. The truth for me about any given subject may be that I do not know the subject; but I know the truth. If I start there and think honestly about that subject, I shall soon see some of the truth about it. If I think about it long enough and steadily enough and with single-hearted interest enough, I'll learn much truth about it. I may find it expedient to turn to outside sources for short-cuts in my process—to learn what other men have thought about it. But if I am thinking truly, I accept only those thoughts of other thinkers that measure up to my standard of the truth. No authority can be authority for me unless his thoughts do measure up.

Genius is vision of truth—nothing more nor less. Masterpieces are the visible and tangible expressions of great visions of truth. Carlyle said, "Genius is an immense capacity for taking trouble;" also there is a popular saying that "genius is hard work." But neither is genius; it is only in the expression of genius in words or in works that infinite pains are requisite. The vision itself, if it is clear enough to rank as genius, will force one to infinite pains in its perfect expression. But sheer genius forces the very form of the expression; and what appears to onlookers to be the hard work involved in expression is sheer joy to the expresser! Why? Because real thinking is sheer joy!

Men fail of expressing the vision of the truth only when they allow themselves to be influenced in their thinking by some consideration other than expression of what they have seen. Put your eyes upon an effect

that you aim to produce and at once you are looking away from your vision of the truth and are ceasing to see it clearly. At best, then, you see it obliquely, with consequent foreshortening, distortion, loss. Consider your phrases, and your attention is distracted. In this distraction lies the difference between divine flashing of truth and clever phrase-making. And when and only when you attempt cleverness, the thing becomes work. Form, dictated by an eye to opinion, destroys itself. The moment one bows to authority outside himself, as authority, he blindfolds his inner eyes and ceases to create. He becomes a mere assembler.

All art, all invention, all revelation, come through these inner eyes of ours; only outside considerations blind us to the true expression. Consideration of the critic's attitude toward the expression, of the editor's judgment, of the buyer's fancy, of the public's estimate, of the box-office results, of reputation, of reward, of fame, robs us of ability to *see!*

Yet truth is what the world strives for, pays for, weeps for. Because so few of us realize this, at times —at all times, perhaps—the world is starving for truth. Because it cannot find the real thing, it grasps at the half-truth. But no man needs to starve for truth; it is more plentiful and more accessible than bread. It comes plentifully to the man who discovers what fun it is to think—who realizes where the fun comes from when he is thinking. Every normal man is a potential genius, because it is divinely given him to see truth, if he will, and to let it express itself through him in the form that it selects and shapes. The common man is a divine creature; he has only to let himself appear what he is, instead of trying to appear what he wants somebody else to think he is. We wreck the very genius of our children by forcing considerations upon them. We wreck our own supreme gifts by clinging to the considerations that somebody has imposed upon us.

We destroy the most marketable quality in what we have to sell by striving to put into it marketable qualities—by not realizing that we cannot paint the lily. We have only to pick it with infinite pains to preserve its perfection. Coal would burn no better if we gilded it. Wheat loses food value as it becomes white flour.

This idea is as old as the hills—and so is gold—but to each man who discovers it for himself it is forever new and marvelous, as is the fresh outcropping of precious metal to the old miner. Every human being carries around with him an unworked mine in which lie all the happiness, all the well-being, all the pleasure that he will ever get.

If you are not happy, try thinking. Let your mind select the subject that most fascinates it. Ask of your own mind the truth about that subject. The greatest question that the human mind ever formed is, "Why?" Insist on having the truth. Dodging an issue is blinding the inner eyes and spoiling the vision. Put every preconceived opinion about your subject to the acid test of this inner assay. Submit authority, your own and that of others, to the searchlight of your own utterly honest analysis. Remember that it is no part of your job to put in his place somebody who disagrees with you. Pitch sophistry on the scrapheap. Ask yourself the "whys" of the thing. Face every question that arises out of it; dig up every doubt about it and answer that doubt squarely; turn up its pleasant and its unpleasant aspects, its flattering and its unflattering elements; look through it and around it. If you find inconsistencies between first conclusions, recognize that one of these first conclusions is necessarily wrong, for there are no inconsistencies between truths and therefore all differences can be reconciled.

What will happen to you? You will find that you are having more fun than you can find in any other pursuit. You will find that you cannot let thinking

alone. You will see that other men are constructed the same way—you will understand them better. But "which is more—you'll be a man, my son," as Kipling says—you will find yourself. You will find your own relation to men and things. You will find your own wisdom, which the Creator meant you to have. You will find your own taste; you will find your own bent; you will find health; you will find your power, your work, your success. You will find what you have to sell that the world wants. You will find your own religion. You will not find all the truth about the subject that you started with, because all the truth about anything leads invariably to infinity. But you will find your job—for eternity. You will find enough to transform your life. It matters not what you start thinking about, philanthropy, bootlegging, highway robbery, locomotives or ship's biscuit, life insurance or fish bait. The Spirit of truth will lead you into more truth—and finding truth is fun—the only fun there is—and is the highroad to anything else you want, if you want anything else.

Do you think this is a simple treatment of a tremendous theme—simple to the verge of rashness? Precisely so. Truth is a simple thing *for simple minds.* The skeptical world itself always puts its sneering slur in just those words at every fresh presentation of it—thereby proving exactly the main contention herein offered. Finding truth by thinking is the natural, instinctive amusement of truly simple minds. Simplicity is the essence of the only terms on which truth will be had. And the simple mind which sees the simple truth and simply expresses it, thereby becomes great. And the whole of this, or any other, statement is only true for you or me as it measures up to our standard. It is not what authority says that is true, but the truth that is the only authority! "I would rather be right than be president!" Why? It is more fun; and incidentally, the road to the presidency—of anything!

A RICH MENTALITY

FRANCES W. FOULKS

THOSE who are battling with poverty, those who manifest lack of any kind, whether it be in their bodies or in their affairs, should look well within themselves for the cause. Somewhere in the consciousness there is an accumulation of poverty thoughts which have become strong enough to take control and to outpicture themselves. Nothing just happens. Sometime, somewhere, conditions of lack have been recognized and counted as real, have been feared—not only once but many times. Perhaps in incarnation after incarnation the lack has been emphasized and the good ignored, creating and recreating the undesired experience. There is no life without its blessings, in most instances more than the individual is aware of or willing to admit. Many times we minimize the good in our lives and make much of the seeming lack. This trend of the vision must be changed. There must be a lifting up until the old habit of thought has been conquered and an entirely new set of higher thoughts has been strongly established.

There is only one way to enrich the consciousness; that is to refuse to recognize anything but the good. A rich mentality is established by systematic denial and affirmation. The first and greatest denial to be made is one that will wipe from the race consciousness the belief that God wills poverty, that God sends poverty to man to teach him to be submissive, meek, humble. This belief does not teach man to be submissive, meek, or humble. For ages man has believed this unjust thing of his Creator, yet all the time he has struggled to get away from the manifestation of that which he claimed God had sent; man has been rebellious, resentful. All these thoughts have been fixed in his subconsciousness and in the subconsciousness of the race.

If one accepts an idea as true he not only accepts it for himself but also implants it in the great and universal consciousness of the race. Each one who fails to realize this and who neglects to protect himself with the omnipresent good, reaps some of the results that come of thinking the race thought. This neglect is the cause of so-called epidemics and of poverty. Each one who fears these negative conditions, each one who believes in their power over him and accepts them as real in his life or in the life of another, opens the way for their entrance into himself.

When one denies an idea he not only keeps it from being implanted in his own subconscious mind, but he protects himself from like thoughts which others are accepting and implanting in the race consciousness. In making a denial of error and an affirmation of good, it is as if one were lifted above the strata of thoughts where the error functions, into a stratum of thoughts corresponding to the affirmation. Did you ever sit on the side of a mountain and watch a thunderstorm in the valley below? You were protected from the effects of the storm because you were above it, but those in the valley were subjected to its fury. If you said a prayer for the people below, claiming for them the power of Omnipresence, you were doing for them what you are doing for the race when you deny the reality of poverty. No prayer is lost. If it does not directly touch the individual for whom it was made, it enters the race consciousness and lifts him with the whole.

Every denial that it is the will of God for humanity to suffer in any form, every affirmation that God's will for each is for good only, helps to establish a consciousness that will take possession of all who are earnestly seeking to lift their minds above error appearances about them. We too may be saviors of the race, through a continuous high vision and a realization that "all things whatsoever the Father hath" are ours—for we are fol-

lowing in the footsteps of the One who said, "And I, if I be lifted up from the earth, will draw all men unto myself." A rich mentality is a mighty magnet, drawing into one's life not only manifest good, but those whom the Father sends to be blessed, whether they come in person or in thought. Solomon, the wise man, said: "There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but *it tendeth* only to want;"

and again: "He that watereth shall be watered also himself." Thus we are told that our adding to the richness of other minds adds to our minds also.

The race is learning that both prosperity and poverty come from a state of mind, that the outer manifestation is according to the inner mentality. One who has a mind filled with rich thoughts toward and of God, toward and of himself, toward and of others, finds these thoughts reproducing in a very tangible way in the outer; one whose mind is filled with lack, limitation, and fear, one who worries and is anxious, finds these thoughts reproducing in the outer as poverty of some kind.

In some families wealth has remained for generations. Members of such families have rich thoughts implanted in their consciousness—thoughts of riches in material things. They are reared in luxury, know no lack of money, have no worries over tomorrow's needs, and so have a naturally rich consciousness of material wealth. Unless this consciousness is founded on the idea of true riches, unless there is a recognition of the Source, unless the law of giving and receiving is fulfilled, at any moment there may enter thoughts that will proclaim man's inability to meet a crisis and the inner wealth and the outer wealth will go away.

All who are in lack have, like the prodigal son, wasted their substance in riotous living, have not used wisely the Father's gifts of power and dominion. Sooner or later they find that error thoughts held in mind con-

cerning God, themselves, or others, carry them into a far country, far from the Father's abundance. They experience a famine. The Jewish lad had wandered far from his natural place when he joined himself to a foreigner, when he served swine (to his race the most obnoxious of animals) and ate husks. So have they wandered far from their Father's house who enter into agreement with error, who earn only by the sweat of the brow, who are satisfied with less than the absolute good. These, like the prodigal son, must come to themselves and, recognizing that there is a state of consciousness that will produce abundance, say: "I will arise and go to my father." The way back to the Father consists in letting go worry, fear, anxiety, recognition (in word and in thought) of error appearances; in realizing that there is but one Presence and one Power. When one fully realizes his oneness with that Presence and Power, it proclaims within and manifests without: "Son, thou art ever with me, and all that is mine is thine."

To one who is building a rich mentality, the promises of the Bible are invaluable, if committed to memory and used with confidence. These promises are many: "Jehovah is my shepherd; I shall not want;" "I . . . cause those that love me to inherit substance;" "If ye be willing and obedient, ye shall eat the good of the land;" "My God shall supply every need of yours according to his riches in glory;" "No good thing will he withhold from them that walk uprightly;" "Blessed is the man that feareth Jehovah . . . Wealth and riches are in his house;" "We went through fire and through water; but thou broughtest us out into a wealthy place." Every one of these blessed promises, and the many others which the Father has caused to be written down for us, can be used personally and proved. If we make such assurances the substance of our inner thought they will be a leaven that will leaven the whole of our affairs.

"It is precept upon precept, precept upon precept;

line upon line, line upon line; here a little, there a little" —thus we gain knowledge. Gradually the consciousness changes until we know that we are not worms of the dust but gods in the making; that we do not need to submit to sickness, poverty, death, but can rise up in the power and the dominion which are ours and can erase these unhappy experiences; that we are no longer creatures of circumstances, bound by heredity, controlled by environment.

This is the cure for want and poverty, the path to freedom, the way to manifest abundance. O son of a King, heir to his riches, leave the low land; if need be, grope your way out of darkness, but start toward the heights. Lay up rich treasures within, and no circumstance, no personality, no environment can keep you from entering into your birthright of abundance, wealth, opulence, freedom, wholeness, peace.

Father, I thank thee for the rich mind of the Christ within me, the Mind that knows—and knows that it knows—that my inheritance is from thee, an inheritance of unlimited wealth of soul and health of body, unrestricted success and abundance of affairs, eternal peace and joy. I am one with this Christ mind within, I think its thoughts, I speak its words, I do its deeds, and my whole universe is flooded with the richness which it is, which I am.

LET THE SOUL BE ERECT

Everything real is self-existent. Everything divine shares the self-existence of Deity. All that you call the world is the shadow of that substance which you are, the perpetual creation of the powers of thought, of those that are dependent and of those that are independent of your will. Do not cumber yourself with fruitless pains to mend and remedy remote effects; let the soul be erect, and all things will go well.—*Emerson.*

NOW ARE WE THE SONS OF GOD

TODAY as I sit in the quietness of the presence of God, I know myself as God knows me and I see myself as God sees me. In this stillness all mortal and limiting thought becomes still and obedient to the truth of God, the truth about myself.

Gone are all shadows of ignorance and darkness, all false beliefs, all doubts and fears, all personal desires and personal hates; these errors are but forgotten incidents in a day that is past. They can have no place in my heart, because they have no place in Truth; they have no place in Truth because they have no place in God.

Relieved of the strain of personal effort, my mind and my body are relaxed. God works through me quietly and peacefully, without worry or strain. Every muscle, nerve, and cell in my body is free from strain and is soothed by the presence of God.

My body temple is the temple of God; I am a son of God: Disease, fear, and selfishness cannot inhabit my body. God alone has presence and power in my body. As my Father, God expresses through me, and as his son I express his divine nature.

I know all men as the sons of God and, through my clear realization of this mighty spiritual truth, I set them free from bondage to foolish beliefs. Sons of God, I greet you in your divine loveliness and holy perfection.

Children of God, in you God has expressed perfect manhood and perfect womanhood. In you, God brings himself to visibility and, seeing the perfection of one another, you see the manifest perfection of God.

The thousands of people who join with me in this meditation help me to a clearer realization of my sonship and in turn I greet them in this higher concept of truth. As we join in this way we are like worshipers

in a vast cathedral. We are the holy brotherhood of His holiness; we are sons of God, facing the light of his presence.

The sanctus bell of our vast spiritual temple is the concerted beat of consecrated hearts. The incense is the wafting high of loving devotion. The lights of the temple are the radiant splendors of self-illumination. The high priest is that One too high in our estimation to be called by name.

Thus we, the sons of God, unite in all that is high and noble. Every high and ennobling thought serves to bind us closer.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (A. V.).

Now we are the sons of God. Our sonship is not dependent upon time or place; it is as constant as God, unvariable and unchangeable.

After we get the clear vision of our divine sonship, the next step will be shown us; we shall see ourselves as more than sons of God. When God has appeared to us in spiritual consciousness, we shall see our likeness to him. We shall no longer be sons; we shall be like him, as he is. Our sonship merges into a full participation in all the mysteries of the divine. The finite will become the infinite.

Today even as we hesitatingly claim sonship we catch the vision of the Father in us, of ourselves in the Father, son and Father one and inseparable.

Just as the junior partner assumes more and more the responsibilities of the senior member of the firm so does the son of God merge into divine authority, spiritual completeness.

"Ye are gods, and all of you sons of the Most High." We are gods in embryo until we reach the full consciousness of godhood. All who do not know

themselves as gods are, for the time being, but sons of God.

Our faithfulness to sonship is our passport to godlikeness. We serve apprenticeship as sons until we grow in stature and divine maturity, fit to be called gods. But one thing is essential—growth in spiritual consciousness.

We are constantly growing and developing in consciousness, always gaining a clearer realization of the spiritual truth about ourselves.

Jesus "thought it not robbery to be equal with God" (A. V.). We, too, take nothing from God when we manifest his character; we but serve to help bring about the millennium, when all persons and all things will express the character of God.

This high consciousness causes a prompt transformation of the body temple. As to what the body will become in the ultimate, we need not speculate; we know that it will lose all materiality and grossness and be refined and refashioned by the light of God.

We need not feel that we can be too absolute in our affirmations. Man cannot get too high an estimation of his spiritual manhood, his perfection in God.—*Unity Daily Word.*

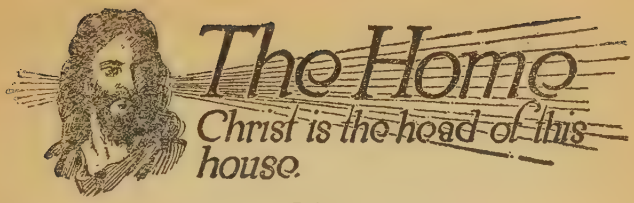
[When the foregoing article first appeared in Unity Daily Word, one of our students found it so helpful that he ordered 500 copies of it, to distribute among his friends.]

TO WALK WITH GOD

The dearest idol I have known,
  Whate'er that idol be,
Help me to tear it from Thy throne,
  And worship only Thee.

So shall my walk be close with God,
  Calm and serene my frame;
So purer light shall mark the road
  That leads me to the Lamb.

—*William Cowper.*



YOUR CHILD'S RIGHT TO A RELIGIOUS HOME

UTHAI VINCENT WILCOX

A TREMENDOUS and a subtle power is exerted by personal influence—not the influence of argument, or of lengthy persuasion, or of official prerogative, but the influence of example. Though we are many times unconscious of its force we are constantly being guided by it. It shapes our lives and the lives of our children, the lives of our neighbors and the lives of their children.

The young, particularly, are shaped by influence more than by precept. Truly religious homes are controlled by an influence, rather than governed by a hard and fast set of rules. Such an atmosphere succeeds where rules fail.

Each home has its own atmosphere. From it goes forth a spirit of kindliness, of tolerance, of generosity, of helpfulness, or a spirit of meanness, of intolerance, of intemperance, of greed. The influence of the religious home manifests itself in the community and in future generations. The religious home—the Christian home—means parents who have much communion with the spiritual things of life.

The influence of a practical, living religion is greater than mere moral and ethical precepts, methods, and laws. The most ideal secular educational system in existence is not to be compared with it for effective results.

Daniel Webster said that the greatest thought in the world is this: "Man's personal responsibility to his Creator."

The developing child needs—has a right to have—an intimate understanding of the Divine as shown in the lives of his parents. It is the children's right to know from infancy of a loving Father who watches over and cares for them and who, through their parents, supplies their daily needs.

True religious influence exerted quietly and systematically in the home clings all through life with powerful tenacity. Should any parents worthy the name dare take the responsibility for withholding the influence of the spiritual from their children?

"But I send my children to Sunday school," one mother says. "They have excellent instructors there, you know."

Sunday school instruction is good so far as it goes. But can the best instructor in the world teach in one hour a week that by which one must learn to live every hour of every day?

A child once suggested, "Perhaps God knew that he couldn't be everywhere at once all the time, so he made mothers." We smile at the simplicity, but may that child not have understood something of the parent's place in children's minds? To the child, what mother and father believe and how that belief influences their lives are more than all the words of the Sunday school teacher, the minister, or the priest. For the most part the parents form the child's character through their unconscious influence in spiritual matters. It is through the home life that the children obtain their first impressions of their duty to mankind and to God.

One of the most prominent men in America has said that the strongest influence in his life was just a habit of his mother's: When the morning work was done she always went for a quarter of an hour into her

room to be alone with God. She might be anxious and restless before that quiet search for strength, but afterward—why, her face sometimes looked as if she had seen an angel. And perhaps she had. She knew—really knew—that her communion with God lifted her cares, and peace like a halo lighted her face. How could any child help but grow to be useful, strong, and courageous, in such a home?

To the children the simple story of the Babe of Bethlehem gives the first appreciation of the foundation of true democracy. There is the influence of a great and courageous life as an example to the child. There is the heroic, for that Child succeeded against greater odds than any child today would be required to meet. How gentle He was with those who suffered, how patient and loving with those who followed him.

Father, if he will but tell the story—it will bear many repetitions—can teach the manliness of Jesus, the bravery, the heroism, the dignity in the face of all discouraging circumstances. Father can tell it again in his own life. Here is an opportunity to utilize for good the child's inclination toward hero worship.

In childhood the benefit of a spiritual background for the children may not become clearly evident. But when the adult is tested in the fires of life, his early training will assert itself. Then he will have a wall of rock against which he can put his back as he faces discouragement. To grow up without learning what it means to "go in the strength of the Lord God Almighty" is to be deprived of the greatest source of power open to humanity.

"But just look at some children who come from religious homes," some one says. "In spite of the fact that they were taught in their parents' faith from their cradles, they care nothing for it, now that they are grown."

All that need be said is, Wait! for the end is not

yet. "Train up a child in the way he should go," said a wise man, "and even when he is old he will not depart from it."

There was one boy who was taught to pray, was "rooted and grounded" in the Scriptures. When he attained manhood he became dissipated. His friends shook their heads and wondered what was the good in early training in spiritual things. He is now a man of forty-five. His eyes are clear, his step is firm, and he speaks with confidence that shows he has nothing to hide or fear. "I dropped out of the world of decent men," he confesses. "For a while it seemed as if I would never get back. But, you know, a man never really shakes off the effect of early training. Today I am, thank heaven, trying to be what my mother believed that I would be. She started me right and although I went wrong I was sure to get back."

A young man was asked by a companion why he was spiritually minded. His answer was a testimony to a mother's life. Every mother and father may become worthy of just such testimony. He said, "If you had been brought up in my home, by my mother, you would have been spiritually minded too—you could not have helped yourself."

MEN SHOULD HELP AT HOME

"Men should contribute to the social as well as the economic life of the home," said Mrs. Maggie Barry, of Texas, chairman of the American home division of the National Federation of Women's Clubs at a federation meeting held in Atlantic City. "They think they have to attend only to the money-making. They should feel obligated to make a social, moral, and spiritual contribution. . . . I sometimes think the men would share the responsibility if the women would give them a chance."

HEALTH AND THE CHILD

ALBERTA FLANDERS

TWO LITTLE girls were sailing their boats in a miniature lake that rains had formed between the lawn and the sidewalk, near their homes. A third little girl came out of a neighboring house and stood enviously watching the two children.

"Come on and play, Mabel," called one of the little girls. "I'll lend you a boat."

But Mabel shook her head.

"I'd love to," she answered, "but my mother doesn't allow me to play in water. She says that I get my feet wet and take cold."

Mabel was only six years old, but already upon her plastic mind there had been definitely impressed a connection between wet feet and taking cold.

It had been months since anything had been said to Mabel about getting her feet wet, because Mabel's mother had acquired some little understanding of Truth. But old thought habits are stubborn things and, with the advent of cooler weather, Mabel's mother had found herself not entirely free from fear concerning Mabel's health, which had always been delicate in winter. Since she had not voiced her fear, however, it had not occurred to her that the child would get the reaction of her disturbed thought.

As a matter of fact, children are particularly susceptible to thought influences.

A child reflects the mental condition of his parents. When children manifest discord the very first step for the parents to take is to look carefully into their own consciousness, to see what enemies of health and happiness are being harbored there. Disturbed thought conditions in his elders may cause a child to suffer from

whooping cough, measles, nervousness, or any of the myriad forms of discord.

One of the reasons why we adults do not have better health is that we established poor-health ideas in our childhood. Many of us have been taught that physical suffering, disease, and discord are the normal experiences of life and, as such, are to be expected. From earliest childhood most of us have heard talk of sickness and have received cautions against exposure to disease; we grew up with firmly implanted convictions that physical evils are likely to descend upon us at any moment and cripple, if not wreck, our health, happiness, and success. For years we have accepted this deplorable teaching just as we have accepted blue eyes or brown hair.

But now, in our maturity, we have learned the fallacy of such teaching and we want our children to profit by our knowledge. We are concerned with making the world better for them and with improving their opportunities for achievement. On all sides we are being helped to bring about such improvement, through social service, modern scientific discoveries and, greatest of all, through proper training of thought processes —for it is in our own minds that we must begin. Until we ourselves are free we cannot keep our children free.

Aside from what we must inevitably gain for ourselves in the process of eliminating old thoughts, is there anything more worth while than training a child in the expectation of good?

We want our children to live in a better world than the world in which we have lived; we do not want them to meet the difficulties that we have met. Think, then, what constructive thought is going to mean to them. If they are taught to understand that health is the spiritual fact and illness the outward manifestation of inharmonious thought conditions, they will indeed live in a better world—a world where robust health is a

birthright and where the years of growth are not filled with constant warnings about illness and about the danger of contracting disease. Their young years will be years of joyous unfoldment of all their capacities to enjoy, not only robust health, but every happy and harmonious condition of mind and body.

THE FATHER'S HAND

My little boy oft rides with me
And plays that he is driving too;
His chubby hands with mine I feel
Upon the auto steering wheel,
And ever we go safely through.

When dangers threaten, sudden, grim,
And fears our very hearts congeal,
My boy smiles up into my face—
And says with artless childhood grace,
"My daddy's hand is on the wheel!"

Oh, priceless faith of tender years!
Would it were ours when cares beset!
When on the sea or on the land
To learn to trust the guiding hand;
And trust and trust—and ne'er forget!

Our heavenly Father bideth near;
His constant presence we may feel.
Or on the land or on the sea—
No harm can come to you and me;
The Father's hand is on the wheel.

—*Dr. C. T. Fellows.*

Child minds must be trained along Truth lines if they are to have the perfect understanding that means success and happiness. Wee Wisdom offers valuable training along this line.

MOTHERHOOD DEPARTMENT

HARMONIZING POWER OF LOVING THOUGHTS

JOSEPHINE M. DAVIS

FOR THE sake of herself physically, as well as for the harmonious development of her unborn child, it is very essential that the prospective mother have a quiet mind. Peace of mind does not depend upon environment, but environment is the result of one's state of mind. Whatever may be the conditions in her home, a mother may always have this peace, for it comes from within. However much discord may be apparent, she may always withdraw her thoughts from those conditions and put them upon something pleasant—an uplifting prayer, a verse from the Bible, a beautiful poem, a glimpse of nature, a loved song—whatever will make her feel happy and more loving, whatever will make her look with more kindly eyes upon others. Every thought that is pure and loving is of God and has harmonizing power. Enforced by others of its kind until it becomes the dominant characteristic of the mind, a loving thought will dissolve the hardest conditions.

"In quietness and in confidence shall be your strength."

Calumet, Okla.—I wrote you for prayers during my pregnancy and for easy delivery when my baby was born. God helped me wonderfully. My baby was born forty-five minutes before we could get a doctor here. I was in bed only about an hour before she was born. She is a perfect baby and never has been sick a day. Since the baby was two and one half weeks old, I have been doing all the work for a family of nine. How I thank God and Unity for what you have done for me and my family. We are healthier and are getting along much better.—*Mrs. M. A. T.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE MANNA

Yet he commanded the skies above,
And opened the doors of heaven;
And he rained down manna upon them to eat,
And gave them food from heaven.

—*The Psalmist.*

Knowing thine immanence, our Father, we do clearly see that this food is of the very substance of thy body, and that in eating thereof we consciously partake of thy nature. Thus we are renewed in the spirit of our minds, and thus we are, with thy coöperation, fashioned anew and brought into conformity with thy Man-Idea, beautiful, majestic, perfect.—*I. O. S.*

Our Father, we thank thee for this food. Bless it to the use of our bodies, as thy living words of truth bless our souls. We ask it in the name of Jesus Christ.—*Mrs. C. S. F.*

Thanks for the beautiful world,
Thanks for the birds that sing.
Thanks for the food we eat,
Thank God for everything.

—*M. B.*

Beloved Father, today we ask that thy will, thy beautiful will, be established in our lives. Fill us so full of thy love that there will be no room for sickness, sorrow, or woe and that we may be able to radiate the blessings that thou dost shower upon us.—*Selected.*

SUNDAY LESSONS

LESSON 10, SEPTEMBER 5, 1926.

Unity Subject—THE DIVINE PRESENCE.

International Subject—THE TENT OF MEETING.—Exodus 33:7-16.

7. Now Moses used to take the tent and to pitch it without the camp, afar off from the camp; and he called it, The tent of meeting. And it came to pass, that every one that sought Jehovah went out unto the tent of meeting, which was without the camp.

8. And it came to pass, when Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door, and looked after Moses, until he was gone into the Tent.

9. And it came to pass, when Moses entered into the Tent, the pillar of cloud descended, and stood at the door of the Tent: and *Jehovah* spake with Moses.

10. And all the people saw the pillar of cloud stand at the door of the Tent: and all the people rose up and worshipped, every man at his tent door.

11. And Jehovah spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

12. And Moses said unto Jehovah, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found favor in my sight.

13. Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people.

14. And he said, My presence shall go *with thee*, and I will give thee rest.

15. And he said unto him, If thy presence go not *with me*, carry us not up hence.

16. For wherein now shall it be known that I have found favor in thy sight, I and thy people? is it not in

that thou goest with us, so that we are separated, I and thy people, from all the people that are upon the face of the earth?

GOLDEN TEXT—*Jehovah spake unto Moses face to face, as a man speaketh unto his friend.*—Ex. 33:11.

SILENT PRAYER—*I am conscious of the presence of God within me.*

"The tent of meeting" (verse 7) was the place where Moses, while in the wilderness, went to commune with God, before the tabernacle was built and before a regular priesthood was established. In consciousness "the tent of meeting" is a realization of the divine presence, or we might call it the closet of prayer where we meet and talk to God and God talks to us.

Moses represents the law, or truth ideals, under divine instruction and guidance, working in the consciousness toward a fuller expression in the outer. The significance of pitching the "tent of meeting" "without the camp, afar off from the camp" is as follows: Although the Israelites signify our highest religious thoughts, at the time represented in our lesson they were without discipline and under stress were likely to turn back to idolatry, as is illustrated in their making and worshiping the golden calf during Moses' absence. (See chapter 32.) Such religious thoughts have not yet been raised to and established in spiritual consciousness. For the most part they are of the intellect, and they are prone to turn to outer form and ceremony instead of to the inner reality—invisible Spirit. We cannot become consciously one with God and commune with him by taking merely intellectual interest in him. So long as our religious ideals are purely intellectual our "tent of meeting" with Spirit is of necessity outside the camp. It is afar off, at the heart center, where sooner or later our religious thoughts must learn to find their impetus. (The temple was built in Jerusalem later, and the

people of Israel went there once a year to worship.)

However, in a measure the religious thoughts of the intellect sense the divine presence when they depend upon the law to guide them. When Moses was the leader of his people the Israelites looked to him for everything, and when he went to commune with God they all watched him until he entered the tent. Then when they saw the pillar of cloud descend and stand at the door of the tent they all rose up and worshiped, every man at his tent door. Thus are man's religious thoughts lifted up, and each one according to its measure of light sees and acknowledges the higher power.

"And Jehovah spake unto Moses face to face, as a man speaketh unto his friend." "Ye are my friends," said Jesus, "if ye do the things which I command you." Our highest ideal of truth (Moses) has access at any time to Spirit. It is the very law of God working out in our lives for our eternal good. But this law touches the seemingly mortal part of us too: Moses "turned again into the camp . . . but his minister Joshua . . . departed not out of the Tent." The name Joshua has the same meaning as Jesus—*savior*. It signifies the I AM which abides in us and makes possible our conscious meeting with Spirit. (Joshua evidently had charge of the tent of meeting.)

In the latter part of our lesson, Moses is interceding for the people of Israel and for a continuation of the presence of the Lord with them to lead them into the Promised Land and to establish them there. That in us which Moses represents knows well the utter futility of any attempt to gain the high consciousness and the demonstration that are symbolized by entering into and taking possession of the land of Canaan, apart from daily conscious spiritual guidance and instruction. And so the desired assurance is obtained. "And he said, My presence shall go *with thee*, and I will give thee rest." The assurance of the presence of God always

with us is the greatest realization that we can attain, for with the abiding consciousness of the Holy Spirit in our lives as our teacher, our guide, and our power to overcome, we realize peace which the world can neither give nor take away.

The last verse of our lesson teaches us that as the activity of our higher spiritual thoughts causes a separation to take place within us, even so we in a measure find ourselves separate, or different, from people in whom worldliness still predominates, as we become more and more spiritual. This does not mean that we should entirely cease to mingle with other people, but we find a great truth in the words of the Scriptures, "Ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." See also II Cor. 6:14-18.

QUESTIONS

1. What, in consciousness, is "the tent of meeting"?
2. What is the significance of pitching this tent of meeting without the camp, afar off?
3. Can the religious thoughts of the intellect sense the divine presence? Explain.
4. What is the significance of this text: "but his minister Joshua . . . departed not out of the Tent"?
5. What is the central thought of the latter part of our lesson? What is the greatest realization that we can attain?
6. Explain the teaching of the last verse of the lesson.

LESSON 11, SEPTEMBER 12, 1926.

Unity Subject—BEGINNING THE ETERNAL BODY.

International Subject—GIFTS FOR THE TABERNACLE.—Exodus 35:20-29.

20. And all the congregation of the children of Israel departed from the presence of Moses.

21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* brought Jehovah's offering, for the work of the tent of meeting, and for all the service thereof, and for the holy garments.

22. And they came, both men and women, as many as were willing-hearted, *and* brought brooches, and earrings, and signet-rings, and armlets, all jewels of gold; even every man that offered an offering of gold unto Jehovah.

23. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and sealskins, brought them.

24. Every one that did offer an offering of silver and brass brought Jehovah's offering; and every man, with whom was found acacia wood for any work of the service, brought it.

25. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen.

26. And all the women whose heart stirred them up in wisdom spun the goats' *hair*.

27. And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate;

28. And the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.

29. The children of Israel brought a freewill offering unto Jehovah; every man and woman, whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses.

GOLDEN TEXT—

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase.
—Prov. 3:9.

SILENT PRAYER—*The substance of my life and my body is spiritual and eternal; I gladly let go of material belief, that I may lay hold of the truth.*

Immediately preceding the events recorded in our lesson for today Moses had called the people of Israel together to tell them about the tabernacle that God

had commanded them to build, and to ask them to bring gifts that could be utilized in building it. They were to bring gifts of gold, silver, brass, gifts of blue, purple, and scarlet, gifts of rams' skins dyed red, of sealskins, acacia wood, and of all kinds of precious stones; those who were qualified for the work were to give their services in the building of the tabernacle.

This tabernacle in the wilderness represents the temporal body of man, just as the temple that was built later in Jerusalem represents the regenerated, permanent body. In the wilderness of sense, man worships God in a tent, or a temporary, transitory state of thought which makes a perishable body. Yet in this apparently flimsy structure are all the furnishings of the great temple that follows. The outer structure was cloth and skins, but the altar, the laver, the candlestick, the ark of the covenant, and all the inner utensils were of gold and silver and precious woods. This means that the central functions of the body are enduring and that it is the seemingly fleshly covering that is perishable. When the Lord commanded the building of this temporary structure there was a promise of a permanent one. So the body of every man is the promise of an imperishable one, even the body of Christ.

The setting up of the tabernacle means the establishing of a new state of consciousness. Man builds his own consciousness, his character, and his body; God furnishes the perfect design. The tabernacle was built after the pattern that was shown to Moses in the mount.

The first step toward the building was the giving of gifts. A great variety was called for, and those who were too poor to give jewels, gold, silver, or bronze, could give spices, oil, skins, or linen, or could give their personal services. Those who gave offerings gave them willingly. We are here shown that we must give up the material ideas of value before we can build the spiritual. But material ideas have back of them the

substance which is converted into the new. Nothing is lost in the divine economy.

The jewels of gold and of silver represent rich, enduring thoughts of wisdom and of substance. Blue stands for truth, purple for power, and scarlet for life activity. The fine linen symbolizes purity of thought and purpose; in Revelation 19:8 we are told that the fine linen in which the lamb's wife shall be arrayed is the righteous acts of the saints.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen." The significance here is that these ideals of purity, truth, power, and energy have been worked out in the soul—women referring to the soul, feminine, or love quality in man.

"Goats' *hair*" represents a somewhat material belief in and expression of life. The skins were converted into outer coverings for the tabernacle and so refer to the seemingly physical phases of the organism. Care of the physical is necessary until, by means of higher spiritual thinking and knowing, man builds for himself a spiritual body. The precious stones typify the enduring quality and the pricelessness of life, and also typify man's consciousness and expression of life when they are consciously founded in Spirit—the one source of all life. The spice and the oil, for the light, for anointing, and for sweet incense, represent the illumining, uplifting, blessed presence of the Holy Spirit.

Before leaving this lesson, let us consider again the blessedness of cheerful, whole-hearted giving. (See verses 21 and 29.) True giving and true service must come from the heart, in gladness and in faith; otherwise they are only an outer form and will bring forth no lasting or satisfying fruit to the eternal good of those who perform them. When we give up the seemingly personal and material, that the Christ may have his way

in us and that we may be transformed into his likeness, we should do it in joy and gladness, because we really desire to do it. "God loveth a cheerful giver." The cheerful giver opens his whole life to God, and the rich harvest of heaven is multiplied for him.

QUESTIONS

1. What does the "tabernacle in the wilderness" represent?

2. What does "the setting up of the tabernacle" mean?

3. What does man have to give up in order to build the spiritual body?

4. What is signified by the different kinds of gifts that the people gave for building the tabernacle?

5. How must true giving and true service be performed?

Lesson 12, September 19, 1926.

Unity Subject—THE LAW OF CAUSE AND EFFECT.

International Subject—OBEDIENCE TO LAW. (Temperance Lesson.)—Leviticus 26:3-5, 14-20.

3. If ye walk in my statutes, and keep my commandments, and do them;

4. Then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit.

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.

14. But if ye will not hearken unto me, and will not do all these commandments;

15. And if ye shall reject my statutes, and if your soul abhor mine ordinances, so that ye will not do all my commandments, but break my covenant;

16. I also will do this unto you: I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the soul to pine away; and ye shall sow your seed in vain, for your enemies shall eat it.

17. And I will set my face against you, and ye shall be smitten before your enemies: they that hate you shall rule over you; and ye shall flee when none pursueth you.

18. And if ye will not yet for these things hearken unto me, then I will chastise you seven times more for your sins.

19. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass;

20. And your strength shall be spent in vain; for your land shall not yield its increase, neither shall the trees of the land yield their fruit.

GOLDEN TEXT—*Drink no wine nor strong drink, thou, nor thy sons with thee.*—Lev. 10:9.

SILENT PRAYER—*I obey the law of right thinking and right doing, and I am blessed in all my ways.*

The outworking of the law is revealed in this lesson. In studying it, include the intervening texts and compare the whole lesson with the 28th chapter of Deuteronomy. See also Ezekiel 34:25-28 and Joel 2:21-27.

The old Hebrews knew that sin caused all their troubles and that righteousness brought their blessings. It had been promised that the list of blessings given in our lesson, and in the other Scripture texts to which we have called your attention would be given to the Israelites if they kept the statutes and commandments of God. These blessings are practical ones; they are the very things that men are seeking today. The lesson also enumerates evil conditions that result from failure to observe His statutes and commandments. These evil conditions are the very conditions that men everywhere are trying to avoid, or trying to overcome.

To hearken to the voice of Jehovah, to walk in his statutes, to keep his commandments, is to keep the divine law—it might be called the law of right think-

ing. To keep this law one must learn to think according to Truth—he must learn to see and to acknowledge the good only and always—then in all of his activities, in his speaking and his doing, he must express according to that which is spiritually true and wholesome and good.

Learning to know this law and obey it is seeking the kingdom of God and his righteousness, as was commanded by Jesus Christ. The promise is that every needed thing shall be added: Blessings of health, of success, and of bountiful good in every way will follow. This is the teaching of the Scriptures, and it is a message of joy and gladness to all who believe.

The thought of great fruitfulness is taken up specifically in our lesson. Abundant rain and crops more than sufficient to meet the needs of the people are promised; also, protection from all evil: "I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." Metaphysically interpreted, this refers to the constant refreshing and enriching of the consciousness of those who obey the law, whose thoughts and imagination are stayed on God, on that which is perfect and good. Such persons bring forth an abundant increase of ideas of substance, of life, of love, of truth. They know no lack within nor without, for they reap in their environment and affairs according to the richness and the perfection of their thoughts.

If we should at any time find ourselves in the discordant conditions that are described in verses 16 to 20 of our lesson, we could not find any real help in material ways. Our only way out of difficulty is to seek the Lord Jehovah, the law of our being, the kingdom of heaven within us, and get into harmony with divine

ideas. When we have done that, those ideas will find expression in and through us as life, health, strength, plenty, and every good that the heart can desire.

"The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

It is especially needful for men to know that their troubles do not come from some distant personality whom they have created in imagination and called God, nor from unfriendly persons, nor from conditions. The cause of every inharmony in one's life can, in the light of Truth, be traced to his own ignorant thinking. When one becomes fully awakened to this fact, he is ready to go to work understandingly to bring into manifestation in his life the good that he desires.

Those who know and keep the law of right thinking will also do only that which is right. Even in their eating and drinking they will conform to the law.

QUESTIONS

1. What general theme does this lesson take up?
2. What causes our troubles and our blessings?
3. What is the law? How may we keep it?
4. What is the metaphysical interpretation of verses 4 and 5?
5. What is the only way out of difficulty?
6. When is one ready to go to work understandingly to bring into his life the good that he desires?

LESSON 13, SEPTEMBER 26, 1926.

Unity Subject—THE FREEING POWER OF TRUTH IDEALS.

International Subject—REVIEW: EARLY LEADERS OF ISRAEL.

GOLDEN TEXT—*Let us run with patience the race that is set before us, looking unto Jesus the author and perfector of our faith.*—Heb. 12:1, 2.

SILENT PRAYER—*I hold steadily to the truth of my being, and I am becoming free indeed.*

Moses has been the central figure of the lessons of this quarter. We have studied some very interesting occurrences regarding his early training and his work in setting the Israelites free from their bondage in Egypt. Several of the experiences of Moses and the children of Israel in the wilderness have also formed a basis for part of these lessons.

In its metaphysical interpretation, the history of the departure of Moses and the Israelites from Egypt and their journey into the Promised Land presents one of the plainest symbolisms of the Bible, a symbolism concerning the growth of Truth ideals in the individual sufficient to set him free from all darkness and bondage of sense and to lead him into spiritual consciousness.

In our first lesson, Israel was enslaved in Egypt. That slavery signifies that man's highest religious and spiritual conceptions are bound in the darkness of sense, and apparently are in imminent danger of being destroyed. (Pharaoh of Egypt was oppressing the Israelites, even beyond all mortal reason, and had ordered that all the male children be slain at birth.) However, Truth cannot be destroyed when it has once gained a foothold in one's consciousness; it remains active, either in the conscious mind or in the subconscious mind, and finally raises one's whole being to the Christ standard of Truth.

Our second lesson took up the childhood and education of Moses. We called it the "First Perception of Divine Law." Moses was of the family of Levi, and Levi was the son of Jacob who represents the love faculty in man. Jesus said that love is the fulfilling of

the law. The central thought of this lesson was the prayer: "Let thy righteous law be fulfilled in me." True divine love is always a saving, redeeming, uplifting, harmonizing power.

The third lesson was about God's calling Moses to leadership of the Israelites. I AM is the central idea in this lesson—the recognition of I AM leadership. From it we learned that in the name and power of the I AM, or Jehovah God, Christ in us, we can lead our thought people into the glad freedom of Spirit.

The next lesson was about the Passover, which symbolizes a change in consciousness and a corresponding change in the very cells of our organisms. As we in every thought and act put away error and live in harmony with Truth, we leave that which is destructive and deadly, and we pass over to a consciousness of life and peace.

Lesson 5 was about the deliverance at the Red Sea. We called it "The Continuity of Life Realized." The Red Sea typifies the crystallized race belief that man's life is separate from God and is therefore mortal and temporary. We realize, however, that our life is spiritual and is established in Being; there is but one life and that life is God, therefore abiding and sure.

"Spiritual Food" was our name for the next lesson. The manna that was sent from heaven to feed the Israelites in the wilderness signifies the true bread, or spiritual substance, on which we may feast daily and so find true satisfaction. "*Daily I feast on the living bread from heaven (spiritual substance), and I am alive forevermore,*" was our silent prayer.

Then came a lesson on coöperation. It was based on Jethro's wise counsel to Moses to appoint other men from among the Israelites to assist him in governing and guiding the people, instead of continuing to do all that work himself. No business or work of any kind can become very large and far-reaching unless additional

helpers come into it and all work together. Under the present social system of the world coöperation is a vital necessity; Christians especially must learn to let go of petty selfishnesses that work against coöperation, if they would be true overcomers.

Lessons 8 and 9 were about the Ten Commandments as they relate to one's duties to God and to man. If one is true to God he will always be true to his fellow man. "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might," and "Thou shalt love thy neighbor as thyself." In the fulfilling of these two commandments, the Ten Commandments are fulfilled.

Next came a very interesting lesson about the "Tent of Meeting." The title of this lesson was "The Divine Presence." The tent of meeting signifies the closet of prayer within us where we can meet and commune with God at any time. It is utterly futile to attempt to gain any high realization of Truth, or to make any great demonstration, apart from daily conscious spiritual guidance and instruction. The greatest thing in the world for us is an abiding consciousness of the presence of God in our lives.

Lesson 11 was about the gifts for the tabernacle, or the beginning of the eternal body. The tabernacle in the wilderness represents the temporary body of man, and setting up the tabernacle signifies establishment of a new state of consciousness. God gave Moses the pattern for the tabernacle, and Moses and the Israelites built it accordingly. Even so we build our own consciousness, our character, our body, and if we are wise we shall build them according to the design that was furnished us by God in the beginning when he made man in his image and likeness. This lesson also taught the true way to give, and the blessedness of joyous giving.

The outworking of the law of cause and effect was the theme of last Sunday's lesson. This law is the

law of thought. We reap according to the nature of our thinking and our consequent words and deeds. It is necessary, then, to think wholesome, pure, true, wise, loving, strong, positive thoughts—thoughts filled with substance and life and truth—if we would reap the blessings that we all wish to have manifested in our lives and affairs. The old Hebrews knew that sin caused all their troubles and that righteousness brought their blessings. Today we understand that error and righteousness begin first in our thoughts; therefore if we watch our thoughts and see that they are always what they should be, our lives will be harmonious and filled with success and good.

THE SOUL ATTRACTS ITS EXPERIENCES

In addition to meditation and pure living there must be service. We must serve our fellows and engage in the practical affairs of life. If we attempt to escape from these we are pulled up with a jerk; and, for a very good reason. It is in the experiences of life that we learn the lessons which it is our privilege to learn, and without which spiritual growth is impossible. It is a deep, inner truth, realized by all who have passed the elementary stages, that the soul attracts to itself just those experiences which are necessary for its progress, discipline, and unfoldment. All methods of attempting to get rid of unpleasant or painful experiences are hurtful, in that they are an attempt to rob life of its discipline. The only radical remedy is to learn the lessons required, to become readjusted to the divine will and internal harmony. When this is done, the unpleasant or painful experience passes away.—*The Science of Thought Review.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.—*Matthew.*

PROSPERITY THOUGHT

In the spirit of my mind I behold the riches of the kingdom of the heavens, and my prosperity is forever established in God.

Your mind functions in two realms—the heavens and the earth. "The heavens" is a term that Jesus used to represent the spiritual realms and "the earth" is a term used to represent the material.

When you think about spiritual things your mind makes contact with spiritual ideas, and spiritual ideas are the primal source of and they rule material things. Every desire and need will be met when you make union with the rich ideas always existing in the mind of the Infinite.

Make it a practice to behold in the spirit of your mind the opulence there waiting to be claimed by you. Remember the promise, "What he saith cometh to pass."

PROSPERITY THOUGHT

September 20 to October 20

In the Spirit of my mind I behold the riches of the kingdom of the heavens, and my prosperity is forever established in God.

HEALING THOUGHT

September 20 to October 20

I am renewed in the Spirit of my mind, and I put on the new man of righteousness, wholeness, and health.

HEALTH

I am renewed in the spirit of my mind, and I put on the new man of righteousness, wholeness, and health.

In the fourth chapter of Ephesians Paul appeals to Christians to put away the old man of corruption and deceit and put on the new man, who was created in righteousness and holiness. This appeal should be heeded by all people because it is the one and only way to escape the many ills that beset us. The Christ mind plainly taught through Jesus that there is no other way of escape.

The simple affirmation that you accept the mind that was in Christ Jesus will open your mind to a mighty inflow of superpower. You will be not only healed but illumined as well. "Ye shall know the truth, and the truth shall make you free."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

THE CHILDREN'S CATHEDRAL

Today is the age of the child. Never before has there been such a plethora of literature about the child and child training, and one of the slogans of the new era in education is that the child learns by doing. And the child is doing many things today that elders of a previous generation never thought that a child could do. For example, in certain cities, on one day a year all civic positions are held by children, even to directing the traffic; we read of boys' commonwealths; a few months ago we read of St. Paul's Church in Dayton, Ohio—a $50,000 church, which the children began praying for six years ago—a children's church in which the children conduct the services.

The Literary Digest tells us of another children's church, in Walden, N. Y., known as the Cathedral for All Children.

Townspeople of all creeds showed their interest in the project by giving their services in its construction. "Shoulder to shoulder, day by day, after finishing their regular day's labor," says the writer [in the New York Times Magazine], "Walden's bricklayers, masons, . . . plasterers, woodworkers, painters, and decorators worked together on the cathedral."

What Dr. Langstaff [whose idea is responsible for the church] hopes to accomplish, we read, is to teach children how to worship. The service does not follow any particular creed, . . . The children conduct the entire service, even to the preaching. They take turns for all offices. . . .

There is room for 400 children in the church, and, we read, already the congregation includes children of the Roman Catholic, Orthodox Greek, Hebrew, Dutch Reformed, Baptist, and Methodist faiths, in addition to the Episcopalian children from Dr. Langstaff's own church.

The service begins at 9:30, and lasts just a half hour, thus permitting the children afterward to attend Sunday school services in their respective churches.

ANOTHER SUCCESSFUL TITHER

The story of another successful tither is given in the recent biography of Sir William Hartley. The story of his life reveals a boy who left school at fourteen, went into business for himself when he was sixteen, and finally achieved wealth. But before he was wealthy he became a tither. We quote from a review of his biography, from the Holborn Review.

What he always regarded as the greatest event of his life took place on January 1, 1877. [He was then about thirty years of age.] That New Year's day, after long consideration, he and his wife made a vow, and committed it to writing, to set aside a specific portion of their income for religious and philanthropic purposes. At the time they had six children, and £5 a week. They were passing through a period of acute struggle when they required in their business every penny they could get. But, whatever happened, the vow was faithfully kept, and the proportion was raised by successive stages in later years from 10% to 33⅓% of their gross income. Sir William became an ardent evangelist of this principle. Its adoption, he said, saved from fond delusions as to one's liberality, protected from the wear and tear of constant debate with oneself, and provided a moral education, a culture of conscience. . . .

It was not a case of salving his conscience. He did not give away money which was wrung out of the misery of sweated laborers. He paid higher wages than others in his trade. He cheerfully bore the additional burden of a benevolent fund and a noncontributory pension fund for his employees. He built a model village for them, and was a pioneer in providing dining accommodation in the works. . . . All his conduct was controlled by the Golden Rule: "It has been my aim," he said, "from the first to do to them as I would wish to be done by."

HIS VERDICT IS FOR CHRIST

The theory of life and morals which the Carpenter of Nazareth gave to the world centuries ago has been briefed

and cross-examined, checked and rechecked under the rigid rules of law and of evidence by one of the outstanding lawyers of Kansas, Judge William Pitt Dillard . . . Judge Dillard has thought and reasoned the case to the uttermost outlines of testimony, balanced with a thorough reading of the Koran of Mohammed and the book of Zoroaster, the Persian.

And the verdict is given herewith:

"Jesus of Nazareth must certainly have been sent from God."

Judge Dillard . . . discussed the evidence in the case of Jesus with such searching frankness and zeal for truth as one of the legal profession would give to the sifting of evidence in a lawsuit.

"It is a great question and I have read many books on the subject of Jesus," Judge Dillard said. "Certainly we all must concede that Jesus promulgated the greatest system of morals ever given to man. They will remain as long as the world exists."

The foregoing extract is taken from an item in the Kansas City Star. It is particularly significant because Judge Dillard has been regarded as one who was skeptical concerning the veractiy of certain parts of the Bible. He is a man whose opinion carries much weight with his acquaintances. Evidently he conceived the idea that, being fair-minded, he ought not even to lend his tacit opposition to any doctrine so important as the Gospel of Christ, unless that opposition were merited. He went into the case thoroughly, and passed judgment as related in the foregoing extract.

In order that his position in the matter might be made absolutely clear, he arose one day in church and set forth his opinion of Jesus Christ.

By such courageous thinkers is the Kingdom advanced.

A noble aim,
Faithfully kept, is as a noble deed,
In whose pure sight all virtue doth succeed.

—*Wordsworth.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

SPIRITUAL UNFOLDMENT IS GRADUAL

I have been studying Unity literature for some time, but I seem to be making little progress. Have you any teaching that you do not give to the public but only to private students?

We do not hold back facts from any of our students. We seek in every way to make the truth clear to every one. However, spiritual things are spiritually discerned; they cannot be made plain in every detail to one who is just beginning to study them. Truth cannot be explained in a few words so that any one can understand it in a flash; one must be willing to learn it little by little as he receives understanding through daily prayer and study.

If you were a child in grade school you would not expect a university professor to make clear to you the university studies. By daily studying the things at hand you would have to unfold your mind until you attained the requisite understanding. It is the same with spiritual matters; they cannot be made clear to those who are spiritually unawakened, but as one learns to know God by much prayer and by much meditation on words of truth, the things of Spirit gradually open to him. The only way to know God is to "be still, and know." The power to know comes from within.

All that any one can do for you is to tell you a few things about God; you must learn for yourself to know him and his presence within you.

You clothe your true ideas with the substance of your thoughts by thinking about these ideas, affirming them, and believing in them. As you think more and more about any idea that presents itself to you, you enlarge the idea in your consciousness; it grows more real to you

and becomes firmly established in your mind. In time you are sure to act upon it, and it will bring forth fruit in your life.

You can gain health and prosperity—in degree, at least—without a complete understanding of Truth; however as you gain understanding of Truth and as you progress in its practical use, your good will increase accordingly.

To exercise simple faith in God, through Jesus Christ, will do wonders for any one. When we have a problem like yours to work out, we first get still, let go all outer thought about it, and turn within to God. We affirm our oneness with him, with his power, with his love, with his wholeness, with his wisdom, with his bounty. Then we place the matter in his care and open our consciousness to his good by holding the thought, "Not my will, but thine be done." Then we take up a good statement of truth and hold it, at the same time remembering that our supply is not limited to any one channel, but that it is omnipresent and that it flows to us from every direction. After getting very still and waiting on God within, for light and inspiration, if any particular idea comes to us we act upon it. Whether or not we received an inspiration direct from Spirit, we go about our work using all the wisdom that we have, and all the time remembering that our good comes not by our own efforts but that the Father works in and through us and brings to us our good. We try not to get impatient and lose our faith if the desired good does not come into manifestation just when we have thought it should. We seek to "let patience have its perfect work" in us; to know that in the Father's own time and way all necessary adjustments will be made and that we shall reap in the outer the blessings that we are daily realizing within.

You may hold this prayer in your silences each day, and declare while about your work: *The Spirit of the*

Lord is with me and goes before me, making plain, easy, and truly successful all my way.

Do not think too much about results. You no doubt tie up your good and hinder your demonstrations by holding desperately in a personal way to that which you desire and think that you must have at once. Whenever you have thoughts of debts or of seeming lack, place them immediately in God's hands. Get into the habit of praying about every problem that presents itself, and do not fail to ask the Holy Spirit within you for light and guidance.

SALE OF PROPERTY

I have been trying for some time to sell a piece of property. Can you help me?

The law of supply and demand is a perfectly balanced law. If it is for your highest good not to keep the property, by recognizing the law and putting yourself in harmony with it you will attract to yourself the person who does need it, whose need you can thus supply. Divine law is infallible, unchanging. There is never an instance in which the law does not work; however, our lack of understanding of the law may make it seem that the law does not work. When it appears that due to some outside condition the law has failed, we should remember that the so-called failure is the unvarying effect of a cause that we ourselves, either consciously or unconsciously, have produced.

Place yourself in conformity with divine law through faithful use of these words:

I place myself and all my affairs in the care of infinite love and wisdom. That which is for my highest good comes to me.

If there is a better way than the sale of the property, it will be revealed to you; if not, the buyer will come to you. Such is the law.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

South Brisbane, Queensland, Australia—I am healed of fits, after thirty-four years of suffering from them, and my nerves are getting stronger. I cannot thank you enough. —*Mrs. R. S.*

Ocean Beach, Calif.—It is almost unbelievable the way my hair is growing, and it curls lovingly about my face. I felt your precious help from the very instant you had my letter. It came to me all in a flash and from that moment I have been loving the short locks and knowing that they will soon be long.—*M. W.*

Washington, D. C.—I thank you for your prayers for a dear friend—a World War veteran—who had been gassed, and was expected to die. He is now well and able to travel.—*M. E. M.*

St. Paul, Minn.—Through your help my son has been restored to me whole. The doctors had told me repeatedly that he could not live, or that if he did live his mind would never be perfectly normal. I never can be grateful enough for his recovery.—*H. M. M.*

Rochester, N. Y.—I wired you asking for treatments, and two hours later I felt the power of Spirit active in me. I had not slept or eaten in five nights and days. The next morning I dressed, and I have been feeling perfectly well ever since. Words are inadequate to express my gratitude to you.—*R. L. S.*

Huntington, W. Va.—I want to tell you of the wonderful blessing that I have received through Unity. I was rushed to the hospital for treatment of septicæmia in its worst form. The doctor very plainly told me that he had no hopes of saving my life. I had my husband telegraph to Silent Unity, and I began to get better at once. Today

I am at home, and I feel well. I thank God and Unity. —*Mrs. F. B.*

St. Louis, Mo.—Praise the Lord, I have been healed of piles. You may discontinue your prayers.—*M. G.*

Moline, Ill.—I asked you for prayers for a young lady who had been struck by a train and dragged along the track. Her head was cut open, the pelvic bone and three ribs were broken, and she was bruised. The doctor said that it was impossible for her to live. I immediately wrote you asking for prayers. She is now recovering.—*Mrs. A. E.*

Girard, Ala.—I wrote to you asking prayers for a friend of mine who was insane. The doctors said that she would never be better—she was past taking any nourishment. She is at home again, sound and well. I thank God and Unity.—*Mrs. G. W. H.*

Peoria, Ill.—I wrote asking prayers that my son's eyes might be healed. I am delighted to say that he was able to return to his work three days after I received your letter. Up to that time he had lost six weeks' work and had thought that he was going to have to give up his trade. His eyes are healed, and his sight is restored.—*Mrs. W. D. B.*

Salem, Oregon—You may discontinue prayers for my mother for healing of cancer of the stomach. The healing has been a wonder, and we are very thankful to God and to you.—*Mrs. M. G.*

Ypsilanti, Mich.—I wrote asking you to pray for me that I might be healed of a pain in my back and side, caused by a rib's being loosened from my back some years ago. The second night after I wrote you I was healed. I had not been able to lie down or to get up alone, and I could not turn in bed. All at once I awoke, and wished to turn over. I said, "I am well, I can move." And I moved without pain. Next morning I arose and went to the kitchen, to the great surprise of the family. I thank you and the Great Healer.—*Mrs. F. S.*

Baton Rouge, La.—I wrote asking you to pray for my blind sister. At that time the doctor doubted that her sight would ever return. She can now see almost as well as ever. I thank God and Unity.—*B. D.*

Columbus, Ohio—I wrote you asking for prayers for my husband that he might be relieved of severe pains in his stomach. In less than two days he was without pain. He is healed after having stomach trouble for about thirty years.—*S. E. E.*

Bracebridge, Ont., Canada—I thank God and Unity for the blessings that I have received. I have been completely healed of sciatic rheumatism, and my eyesight has come back to me—I can read without my glasses. —*A. H. M.*

Denver, Colo.—Such blessings are mine from the Unity work! I have been healed of gallstones after suffering for years.—*L. B. H.*

Cleveland, Ohio—My sister is at home, healed of her trouble. When I wrote asking for prayers a few weeks ago she was in a straight-jacket—violently insane. I cannot thank you enough for your prayers.—*Mrs. A. H. S.*

Tujunga, Calif.—I wrote you asking prayers that I might be healed of asthma. Before I wrote you, I used to sit up at night and cough for hours, and I could hardly breathe. I am now healed, and I am gaining weight. I am grateful for your prayers.—*J. E. W.*

Fond du Lac, Wis.—I thank Unity for prayers offered for me when I was seriously hurt in an accident. The doctor wanted to remove my arm at the shoulder, but I told him that the arm would be all right. My husband sent you a telegram. The doctor is still wondering how circulation started again in that arm, as it was badly crushed and the arteries were cut in three places.—*Mrs. G. M.*

Hickory Grove, S. C.—I have had a wonderful demonstration today of God's love and protection. This morning we thought that our little son was seriously hurt. I held the healing thoughts of Silent Unity for him, and he now is up and playful. May God bless you for the truth I have gained through your teachings.—*Mrs. J. M. L.*

PROSPERITY BANK

Wayzata, Minn.—We owned a home which we were anxious to sell. Before my prosperity bank arrived I had an offer for the home; the day it arrived, our deal was closed and I was given a week in which to vacate. All was so easy; a cash buyer came for my car, and a part of the furniture sold for cash before I left. The rest of the furniture I took to a friend who was to dispose of it for me when she could. I had been gone less than a week when I received a check for the goods.—*Mrs. J. M. G.*

Houston, Tex.—The prosperity bank drill has done me good in every way. Money just rolls in to me now. —*A. B.*

Humboldt, Tenn.—I cannot thank you enough for the prosperity that has come to me since I have had my bank. I thank God that I find supply for every need. I am growing stronger every day, through your prayers. —*Mrs. I. S.*

New York, N. Y.—When I wrote you asking for a prosperity bank I had no position, almost no money, and a room in my apartment was vacant. Since the bank came I have rented my room and I have obtained a very nice position.—*E. B. S.*

Temple, Ariz.—My prosperity is increasing by leaps and bounds, with my continued use of the prosperity bank plan. I have a much better position, and my insurance paid twice the dividend that I had expected, so I feel that part of the increase belongs to the cause that has helped me so much.—*R. B. R.*

Boise, Idaho—When I wrote asking for the prosperity bank, our finances were in such a state that the amount of $3 loomed large indeed. I had been taking three quarts of milk daily. My good Dutch milkman came and insisted on supplying our milk at gallon rates. True, it saved only five cents on four quarts of milk, but from that source alone I have been able in three months to more than pay for the three Unity subscriptions. A man sent a check for $40—it was applied on a debt. A block of stock in a lumber concern paid a dividend, which canceled another obligation. —*Mrs. W. B. K.*

Philadelphia, Pa.—On the day following our receipt of the prosperity bank my husband obtained a job that fulfills the dream and the desire of years. The financial possibilities therein are unlimited; and best of all, he is so very happy in it. I am immeasurably thankful for your prayers. —*Mrs. A. M.*

Middleboro, Mass.—In less than two weeks after we made our first deposit in our prosperity bank my husband changed his position for a more lucrative one. Together we are beginning to realize real joy and to recognize our many blessings, thanks to Unity and to the one who introduced it to us. We thank you for your help. —*Mrs. D. L. H.*

Ivanhoe, Minn.—I have had many blessings since I started to fill this bank. We have had a great increase in business, and one of my daughters has found a very good position. We have found some very competent help, and

conditions have been bettered for us throughout the community. I am thankful for these blessings.—*Mrs. G. M.*

Nice, France—I am writing to let you know of the wonderful results of your prayers and the prosperity bank plan. I have obtained a situation where the profits are very large, and it is satisfying in every way. When anxiety tried me, I just turned to the bank and declared over and over: "Be still, and know that I am God, and I am omnipresent." I have derived much good from Unity; it has been my helper many times when troubles seemed to loom. I cannot say how grateful I am.—*Mrs. C. L. B.*

Baxter, W. Va.—Just one month has passed since I sent for my prosperity bank, and in that time great things have happened. My husband has a much better position; he has turned from a grouch into a cheerful happy boy; and our debts are melting one by one. We are happier and healthier, and we are getting a better understanding of God's laws.—*Mrs. R. W.*

Chicago, Ill.—Some time ago I wrote you asking for a prosperity bank. Before I received my bank I rented my room and my husband found a job. I thank God and you.—*H. E.*

Detroit, Mich.—I thank you for the wonderful health and prosperity that I have demonstrated since I began to use the bank drill. It has been a great experience to me to know that I can get close to God, that there is no need to worry, that everything is all right.—*S. V.*

Bloomington, Ill.—We enjoy the bank drill, and we have been rewarded by our use of it. My son was out of work, but on the day that I wrote you he secured work at his trade. My husband was favored with work during the entire time that we used the bank; and I earned a small sum also.—*Mrs. E. N.*

Seattle, Wash.—Since we received the prosperity bank we have been greatly blessed. Business has come to us from unexpected sources. The harmony in our home is wonderful. I cannot tell you of all that Unity has done for us.—*A. W.*

St. Louis, Mo.—I received my second Unity bank a few weeks ago. I thank you for your prayers. I began to use the bank drill immediately. The way continues to brighten and our wants are being more plentifully supplied. Blessings are coming every day, and I thank God and Silent Unity for their manifestation.—*B. J. B.*

Philadelphia, Pa.—About a year ago I was ordered to vacate my home, because my rent was two months overdue. My wife was sick in bed. The officials of the law sold all of my household goods. Everything I had, excepting a bed, was taken from me. After reading a copy of Unity which I had found in a garbage can, I wrote for a prosperity bank. Since that day I have had three banks. I now have a six-room apartment with better household goods than I had before, and I have saved $100. My wife's health has improved greatly, and we all are better and happier. I always leave my Unity periodicals at the local barber shop.—*P. H.*

Indianapolis, Ind.—During the first week that I had the bank my husband made three times the amount that he had made in any one week before. I thank God and Unity. —*Mrs. C. H. N.*

PROSPERITY

Chicago, Ill.—You may discontinue prayers for the sale of my apartment, as I sold it today. I am very grateful to God and to you.—*C. A. G.*

Las Vegas, Nev.—You may discontinue prayers regarding the house that I had for rent. I have tenants occupying it, and they want to "stay until I ask them to move." I thank God for this great blessing, and I am very grateful to you for your help.—*A. J. H.*

Independence, Kans.—Since I wrote to you asking for prayers, my son has closed a contract on which he had been working for some time. The manager encouraged him and promised him an increase in salary. I wish every one could read your tract, "The 91st Psalm My Insurance Policy."—*Mrs. N. P. W.*

Hoquiam, Wash.—I wrote you asking for prayers, as I had been out of work a long time and the world looked very dark to me. My darkness has now turned to light. I have a good position.—*J. A. S.*

MISCELLANEOUS

Ussher Town, Accra, Gold Coast, Africa—I wrote asking Silent Unity to help me to pass a difficult examination. I am glad to say that I have passed that examination successfully. Thanks be to God and to Unity.—*E. I. A.*

Cincinnati, Ohio—I sent you a night letter requesting prayers for the return of stolen articles. All have been found. We are grateful for your help.—*M. J.*

Papeete, Tahiti—Some time ago, I wrote asking you to pray that we might be freed from a plague of rats. The rats are a great menace and a continual source of loss to the coconut planters. Each planter here figures on about a third loss of his output, so you see it is a great worry. Shortly after I wrote you, my husband remarked: "Well, the rats seem to be leaving us. They are not bothering the growing coconuts, and I do not think I will bother about the traps in the house." Previous to this, every night he would set four or five traps in and around the house. At this writing there is not a suggestion of rats in the house, and there is only an occasional one at the farther end of the plantation, which does almost no damage. I expect the very last ones to disappear soon. For this favor, I thank God, and you.—*M. C. D.*

CORRESPONDENCE SCHOOL DEPARTMENT

——— *Mo.*—Study of the correspondence course is re-creating my life. Daily I find new truths that are transforming my thinking. The course is of inestimable value to me in imparting spiritual ideas that I cannot find elsewhere. My ministry is changing base through the help of these lessons. My sermons are attracting wider attention and my congregations are increasing as I use these truths to comprise my addresses. I thank you for the personal touch that I realize in every lesson.—*I. T. G.*

Lincoln, Nebr.—Lesson four has been to me the most wonderful of all the lessons I have had. I am now beginning to see God's wonderful justice. I no longer feel under the law, but one with the Law.—*H. H.*

New York, N. Y.—My fourth lesson has been an unusual source of inspiration and enlightenment. I did not before realize the spiritual import of baptism and the Lord's Supper. They had appeared to me as mere ceremonies. Now I know, for your lesson explains everything clearly. —*H. L. M.*

RADIO

Los Angeles, Calif.—Inclosed please find my check for $10, which I wish you to apply on the radio fund. Your messages are doing much good. We have had many bless-

ings since beginning to study Unity; therefore I am sending this offering in gratitude for the help you have given us. —*F. H. B.*

Platte City, Mo.—I have been enjoying the radio services this last winter. I have been a shut-in, as the weather has been disagreeable and the roads in this section are bad in winter. I could not explain in words just how much I enjoyed the radio sermons, especially on Sunday morning and Sunday night. Unity teachings have been a great help to me in many ways.—*S. O.*

Horton, Kans.—It is with great joy that I write this letter, for last night I had the best reception of your radio healing services that I have ever had. I could hear every word and the music thrilled me. I was praising God that I could hear so perfectly, then Mr. Fillmore suggested that we write in. I am happy to do so.—*L. R.*

CONTROL OF ELEMENTS

Capulin, N. Mex.—I asked your prayers that we might have moisture. I received your reply last Saturday, and on Saturday and Sunday snow fell in abundance, with little wind. The snow has lain on the ground all week, doing much good. I thank God and Unity for the moisture. —*M. O. D.*

Williams, Calif.—My heart is filled with thanksgiving for the wonderful rain that we have received. A few days after we received your answer to our letter we began to receive the first of six inches of wonderful rain—although rain is almost unheard of in this locality at this time of the year. After writing you, my little boy and I kept singing thanks for the gentle, soaking, abundant, beneficial rain. All that week it came, with little wind.—*Mrs. T. S. D.*

Redlands, Calif.—I am thankful to be able to tell you that your prayers for an abundant precipitation of moisture, snow, and rain were answered. It began to rain here about the time you received my letter, and a heavy snow fell in the mountains, much to the delight of the residents of this section of the state.—*L. B.*

APPRECIATION

Nelson, New Zealand—I receive much help from your literature, especially from Unity Daily Word. I begin each day by studying Unity Daily Word and the Bible. —*C. W.*

Uitenhaye, S. Africa—Your books and letters have helped me greatly. I do not worry any more. God is my partner and I have the greatest feeling of comfort that I have ever experienced. I thank God and you for this. —*P. M.*

Chicago, Ill.—We have come to look upon Unity magazine as a living factor in our lives. It gives the best exposition of the Bible that has ever come under our notice. On every page there is an old truth dressed in a new garment. God does not seem so far off now since we have Unity in our home.—*Mrs. J. A.*

Regina, Sask., Canada—I have appreciated very much the articles published in Christian Business, since I have been reading it during the last year.—*W. C.*

HARMONY

Reading, Pa.—I wrote asking your prayers that the people who live with me in my house would be quiet and peaceful. Now instead of tearing through the house and slamming the doors, they are so quiet that I scarcely know when they are at home. They have paid me all they owed me, instead of cheating me as they said they would.—*Mrs. L. A. P.*

Houston, Tex.—About a month ago I asked your assistance in restoring harmony in our home. My sister has now gone to work, and our companionship is beautiful and harmonious. My husband has become reconciled to her living with us and by his attitude makes her feel welcome. We have ceased arguing, and have agreed on financial arrangements that have enabled us to meet obligations that it had seemed we could not meet. I praise God for countless blessings.—*E. S. F.*

Allston, Mass.—Your prayers for health, peace, and prosperity have brought about the desired harmony in my family. We are again united in Spirit.—*Mrs. L. B. C.*

Chicago, Ill.—There was much lack of harmony in an office. I interested one of the office force in Unity. Together we held the prayer thought of peace, harmony, and justice, with the result that the one who was causing the trouble was eliminated. Two people who were bitter enemies are now the best of friends.—*T. S. K.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly.....$1 a year

Christian Business. Puts Truth into business. Monthly ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Phonograph Records. Monthly statements spoken by Charles Fillmore .....$3 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always sign your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

NEW PHONOGRAPH RECORDS

More! More! More!

That has been the call from virtually all who have had any of the Unity 10-inch records. We have delayed answering the call for new records until the time when we could offer Unity healing music, produced by exceptionally good artists, and carrying with it an active healing consciousness.

We now offer the following named new records with perfect confidence that each of them measures up to our requirements of mechanical perfection and of spirituality.

NUMBER 404

"Consecration of the House," by Charles Fillmore. Can you imagine anything more desirable, were you moving into a new home, than to have Charles Fillmore there to dedicate it? This record offers you that opportunity.

"River of Eden"—an orchestration to be used during meditation periods.

NUMBER 405

"The Prayer of Faith," spoken by Myrtle Fillmore—Just as she gives it every Sunday at the morning services.

"He Leadeth Me"—an organ solo.

NUMBER 406

"In My Neighbor's Garden"—piano solo. A message of joy, by Mrs. Arthur Comstock, director of Unity School of Music.

"Adagio," from Beethoven's Sonata Pathétique—piano solo, a message of peace, by Mrs. Comstock.

NUMBER 407

"Lead Kindly Light"—organ solo

"A Light Along the Way"—tenor with orchestra

NUMBER 408

"Perfect Peace"—baritone with orchestra

"Hope and Faith"—baritone with orchestra

NUMBER 409

"A Man's Size Job"—a message by Francis J. Gable, speaker for the Sunday evening radio service at Unity.

"Twenty-third Psalm"—quartet

The price of these 10-inch, double-faced, Flexo records is $1 each. Please order by number.

Youth

The New Unity Periodical for Youths

For the last several years there has been much talk, both at Unity headquarters and in the field, of the need for a youth's magazine, something to help the boy and the girl of high school age through that rather difficult period. Unity has waited for the opportune moment to announce such a magazine and for the right man to handle it, knowing that at the right moment the right man would come.

The Right Man in Charge

And now we feel that the right man and the right time have come. Gardner Hunting, author of several books for boys, contributor to nationally known magazines, and, for the past eight months, member of the editorial staff at Unity School, is to be the editor. Mr. Hunting has worked with young people and is in sympathy with their problems and their opportunities.

Purpose and Ideals of the New Magazine

The new magazine is designed entirely to carry Truth to youths of high school age. Its chief appeal will be through fiction; it will deal frankly and openly with their problems, evading nothing but offending none.

Price, $1 a year

The price of the new magazine is $1 a year. January, 1927, is the date planned for the first issue. This number will be ready before Christmas. A subscription to this magazine will make an ideal gift for your young friends, one that will interest them throughout the year and will inspire them throughout their lives.

And don't forget: Its name is Youth.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY CALENDAR FOR 1927

The statements for the 1927 Unity calendar were prepared by Silent Unity. Each statement has a definite healing message—one of faith, others of peace, of harmony, of justice, of prosperity. Having these statements before one all through the coming year, one cannot fail to manifest more of the divine qualities.

The artistic design and the splendid quality of material used combine to make this calendar an attractive ornament for any home.

The large type of the calendar dates and the distinct lettering of the sentiments make the calendar a practical adjunct to a home or an office.

During the last two years, most of those who waited until December to order their Unity calendars have been disappointed. Such experiences have taught many that NOW is none too early to order calendars for this year.

The price, $.50 each.

A FRIENDLY LITTLE GREETING

Expensive gifts for your many acquaintances are in poor taste, if not decidedly out of the question. A card, a friendly little greeting, to convey your wishes for the coming year is just the thing for each of your many friends.

Unity has a large selection of beautiful engraved Christmas cards—forty different cards—with attractively lined envelopes.

The large cards and envelopes with gaily figured linings sell five for $.50.

The smaller cards and envelopes with red or green linings sell five for $.25.

Do not leave the selection of your Christmas cards until the whirl and rush of Christmas forces you to choose hurriedly from a picked-over assortment of cards in your near-by store. Order NOW.

PUBLISHERS' NOTES

Remember the dates of the next Unity Convention: September 26 to October 7.

The Publication Conference decided some time ago to add question helps to both "Lessons in Truth" and "Christian Healing." It was found that when they were added to "Christian Healing" the book would be too bulky for convenient use; so the suggestion was made and adopted that we divide "Christian Healing," add question helps to both sections, and reduce the price. Consequently, "Christian Healing," in the paper and cloth editions, now includes question helps to be used in the study of each chapter. The twelve auxiliary chapters, with some additions by Mr. Fillmore, have been bound into a separate book entitled "Talks on Truth." The price of the paper and cloth editions of "Christian Healing" has been reduced to $.75 and $1.50, respectively. "Talks on Truth" is published only in the paper cover, for $.75 a copy.

Quite the most important announcement that Unity has had for some time is the one in this magazine of the publication of a new youth's magazine. In this day of so much talk about flaming youth, the young people and their problems are very much in the public eye and, whether or not you believe that the problems of the youth of today are any different from those of fifty years ago, you will realize the inestimable value, to the young people, of a magazine such as Unity might produce for them. Further information about the magazine may be found on page 283.

The Fourth Annual Unity Convention begins September 26 and closes October 7. It is held at Unity headquarters, Kansas City, Mo.

J. J. Warner, of our record department, has been trying for some months to get Myrtle Fillmore and Charles Fillmore into the recording studio long enough for him to make 10-inch records of their voices. He has at last succeeded and the results are well worth the time. Mrs. Fillmore's record is of "The Prayer of Faith," and Mr. Fillmore's, "Consecration of the House." These records and several other new ones from the Unity studio are announced on page 282 of this magazine.

One of the most important questions in any large industrial plant is that of industrial relations. What is the duty of the employee toward his employer? What is the duty of the employer toward his employees? This question of industrial relations is the principal one discussed in the September issue of Christian Business. The leading article, a very human, practical one by Gardner Hunting, entitled "Let's Grow Up," views the question impartially through the eyes of common sense. In this article both employees and employers will find ideas worth considering in their own business. In addition, September Christian Business will include excerpts from plans that have been adopted by various industrial plants in regard to their relations toward their employees.

"I believe," says the pioneer, and his wagon breaks a trail into a new country. "I believe," says the boy, and the lamp burns at midnight, and another name is inscribed in the hall of fame. "I believe," cries the penitent, and the mist of sin rolls away as another soul acquires citizenship in the kingdom of God. "We believe," say a sturdy youth and a bright eyed maiden, and another home, a little haven of creative rest, is set up beside the human highway. Great are the victories of faith, and fortunate is he who has had a vital part in them.

This very beautiful paragraph is quoted from "Some Thoughts on Faith," by W. I. Hoschouer. The article in full will appear in the October issue of Unity magazine.

The mothers who find time to enjoy Wee Wisdom magazine with their little folk also find that those little folk learn very rapidly to apply its lessons and ideals to their own youthful problems. One mother in far-off New Zealand has learned this. She has learned also that the bit of time that she gives each day to her boy and his reading is a great help to her too. She writes: "My little boy is so glad to find that I am subscribing to Wee Wisdom for another year. The child loves the little book and watches for it. Its influence and spirit are what I greatly desire for my child. Every day at lessons he takes me by the hand, leads me to a chair, and says, 'Come along, dear. Find time. It helps you and me, Mother.' He climbs on my knee and we both say The Prayer of Faith and the 23d Psalm together. I am thankful for Wee Wisdom and its help."

Unity magazine undoubtedly numbers many editors among its readers. We are wondering whether they realize just how much they can help along the Christ work by publishing in their own publications an occasional selection from some one of the Unity periodicals. We realize that many editors are now giving us this coöperation in their papers and magazines and we are glad of this opportunity to thank them for their part in what we consider the greatest work in the world, the bringing of Christ into the lives of the people. If there are editors who can use extracts from our periodicals but who do not have ready access to these periodicals, we will gladly exchange with them or will even send complimentary copies.

Those who have heard Imelda Octavia Shanklin on the lecture platform will find the same enthusiasm and fire in her writings that they have learned to expect in her lectures. "Selected Studies," the latest publication from the Unity press, is a collection of articles from the pen of this author, dealing in a most convincing manner with various metaphysical subjects. Miss Shanklin is arranging to give more time to writing and less to the mechanical duties in connection with her work as editor-in-chief at Unity and we are hoping that we soon shall be able to offer other excellent contributions by her.

A friendly gathering of Unity students seeking a greater consciousness of spiritual power—that is the Unity Convention. The dates: September 26 to October 7.

Is your home town library supplied with Unity periodicals for the reading public? If not, have you considered the possibility of your subscribing for your library and of thus getting Unity literature before many readers with a single subscription?

HUNDREDS OF AFFIRMATIONS AND TREATMENTS
written in the first person, will be found
in the September number of

UNITY DAILY WORD
Always a feature article in addition to
thirty full pages of daily lessons
The September number, 10 cents Yearly, $1

LABOR DAY CELEBRATION

On Labor day we emphasize the importance of labor by an outward demonstration, bringing to the attention of all the value of labor and setting forth some of the things that have been accomplished for the supplying of our wants.

Our physical wants need to be satisfied, but we are more than physical. Man is spirit, soul, and body, and is seeking satisfaction for all three realms of his being. The prophet of old asked the question, "Wherefore do ye spend . . . your labor for that which satisfieth not?" When we have taken care of our physical and our mental desires there is within us still a yearning for something; we are yet unsatisfied. At the core, within the heart of everything, there is the one purpose, and to this one purpose all work, all effort is directed. That aim is to bring forth divinity, more of perfection.

Do we understand the plan? Because of lack of understanding are we laboring with pain, toil, and fatigue in an endeavor to accomplish for the physical and the mental man? Is our work dull, irksome, a mere drudgery, or have we included the thought of service to humanity, that the Divine may be brought out in all things and all ways? We should not regard work as anything less than divine, for did not Jesus say, "My Father worketh even until now, and I work"? It is the idea that is back of the work that makes it a blessing or a curse to us.

Learn how to work in harmony with the Law that governs all, that is bringing all into a realm of perfection and satisfaction. We shall be glad to show you the way, through a systematic study of the lessons of the Correspondence Course. It is your part to apply the teaching, to work it out in body and affairs. Send your inquiry, marked for the

CORRESPONDENCE SCHOOL DEPT.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and desire to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

Cliffside, N. J.—I wish to report on my work in corresponding with the prisoner whose name you gave me. I have never had another correspondence of this kind which interested me so much. This man writes as if he were a Unity teacher instead of a prisoner. He seems to have a marvelous grasp on the teachings, and is not only willing but anxious to learn more.—*G. C. C., S-70 No. EC-46.*

Rhodesia, S. Africa—I have been able to place most of the literature sent for distribution, and shall be grateful for more. I am glad to be able to tell you that many people in this out-of-the-way place are deeply interested in Unity, and it makes me very happy to think that God has allowed me to help point the way.—*R. D., S-70 No. CI-59.*

UNITY GOOD WORDS CLUB

The purpose of the Unity Good Words Club is to help people everywhere to understand the power of the spoken word, and to inspire them to make righteous use of this power. The club now has a membership of nearly 46,000. May we add your name to the list of those who are gaining the happiness and the success that come from the right use of words?

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town ..... State .....

Sign this pledge personally for enrollment.

WHERE UNITY PUBLICATIONS ARE SOLD

The publications of the Unity School of Christianity of Kansas City, Mo., contain concise and clear-cut discussions of the spiritual laws governing your being. When you understand these laws and rightly apply them, every department of your being will be benefited.

Are you interested in the science of life? Are you interested in getting hold of something that will give you a clearer and better outlook upon life and the problems involved in your own experience? If so, you will be interested in looking over the Unity publications. A complete line of Unity literature is carried in stock at the following addresses.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Study Class, 805 Byrd
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 6th ave, r 2, box 94A
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
El Centro—Mary E Lewis, 782 Com'l
Escondido—Unity Study Club, Escondido hotel
Fresno—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 614 Loma dr
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Mrs J A Wood, 218 3d
Huntington Park—Unity Study Class, 3130 W 68th
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Angelus Studio, 233 S Bdwy, rm 424
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 514 17th st; Study Class, 878 Wood
Ocean Park—Pier Ave News Stand, 161 Pier
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, suite 9, Hubbard bldg
Redondo Beach—R T Hendricks, Hermosa and 10th
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 227 E Anellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
S Pasadena—Unity Cen, 903 Diamond
Springdale—Unity Study Class, 2010 Springdale
Stockton—George B Purinton, 45 W Park
Van Nuys—Unity Cen, r 1, box 426
COLO, Colorado Springs—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
Denver—Unity Cen, 1432 Downing

Ft Collins—Gertrude H Tracy, 900 Elizabeth
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw; Gale Bkshop, 802 F, nw, rm 32
FLA, Daytona Beach—Unity Truth Cen, 104 N Penn dr, Seabreeze
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval
Miami—Pictorial Cen, 148 N E 1st ave
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen. 106 Curran
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg
Waycross—Truth Cen, 1211 Burnet
HAWAII, Honolulu—Unity Cen, 347 Saratoga rd
IDAHO, Boise—Unity Truth Cen, 1009 Wash
Pocatello—Verna I Shupe, 337 N Hayes
ILL, Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Schlicker Mag Agency, 1751 Ainslie; Unity Study Club, 11442 Prairie
Chicago Heights—Unity Home of Truth, 1136 Emerald
Evanston—Unity Study Class, 1516 Simpson
Moline—Mrs Sara Bailey, 5312 6th
Peoria—Unity Cen, 800 Wheelock bldg
Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence
Waukegan—School of Prac Christianity, 118 E Washington
IND, Anderson—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
Fort Wayne—First Church Div Science, 1210 Calhoun
Gary—M M Harrison Elston, 2134 Bdwy
Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Library, 2473 Barnes
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Unity Class, 75 W Maple
IOWA, Cedar Rapids—Unity Cen, 1011 2d e
Davenport—School of Div Science, McCullough bldg
Des Moines—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
KANS, Kansas City—Unity Cen, 309 Elks bldg
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, Louisville—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
Shreveport—Willa S Norwood, 1178 Louisiana
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Baltimore—Lillian Dix Atwater, 4008 Hillsdale rd; Rev W F Jones, 648 Cider Alley; Louis Dannettel, 1167 Carroll
Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
Lowell—Mrs Frank W Derby, 11 Cascade
Springfield—Unity Cen, 21 Besse Pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Edna D Cross, 1545 Illinois
Grand Rapids—Ida Bailey, 423 Coit rd, r r 9; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Saginaw—Unity Study Class, 1013 S 4th
Traverse City—Hannah & Lay Merc Co, Front st
MINN, Duluth—Unity Truth Cen, 215 W 2d

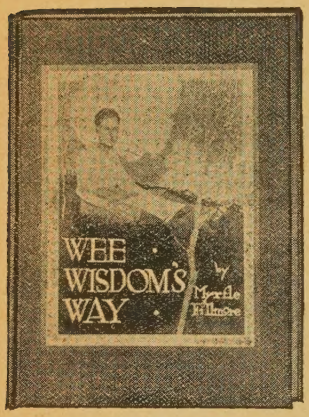
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, Aero Club bldg, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 3000 E Lake
St Paul—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby
MISS, Greenwood—R L Hataway, 807 S Main
MO, Independence—Unity Reading Rm, 310 N Liberty
Joplin—Mrs M R Traver, 110 Byers
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Farm Study Class
St. Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park; C Burgess
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—Mary Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 173 Moore, apt A; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87th; Unity Cen, 214 W 136th; Unity Study Class, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Dayton—Unity Class, 302 Lowe bldg
Hamilton—New Thought Unity Temple, 121 Ross
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W Broadway
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 187 12th
PA, Butler—Ethel C Turner, 426 N Washington
Chester—Mrs W T Lewis, box 338, Garden City
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th; Dion Martinez, 5211 Greene
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine

PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
S C, AIKEN—Mrs Daisy Dore, 1305 Richland
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 615 Cotton State bldg
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Cen, 1929 McKinney
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; E L Stevenson, 803 Wooding; B H Smith, box 1502
MARSHALL—Bible Study Club, 102 Moore
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
PASCO—Mrs Howard Thompson, 6th and B
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 1721 Minor
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
YAKIMA—Church of Truth, 131 N 2d
WIS, MADISON—Unity Cen, 1812 Van Hise
MARINETTE—Mrs J H Pecar, 111 Water
MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, 510 E 15th
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Good Will Cen, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 149 Elizabeth
CANADA, CAMROSE, ALBERTA—Literature, Ltd
HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade; Unity Cen, 194 Villeneuve, w
MOOSE JAW, SASK—Unity Cen, 227 Main st n
OTTAWA, ONT—Mary S Aitchison, 343½ Lisgar
REGINA, SASK—Unity Cen, 2d flr, Sask Co-op Creamery bldg
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 333½ Portage, 7th flr
CUBA, CAMAGUEY—Mutual Help Study Cen, Reparto Noguerao 3-A
BANES, ORIENTE—Joseph L Ming, La Guira
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 the Fleet
LIVERPOOL—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark W C 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
FRANCE, PARIS—Florence Struve, 56 Rue du Faubourg, St Honore
MEXICO, MONTERREY, N L—M Alice Gordon, Calle de Washington, 230
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview, Unity Book Depot, 66 Grace

Talks on Christian healing and on other interesting metaphysical subjects will be given daily during the Unity Convention which opens at Kansas City, Mo., on September 26.

WEE WISDOM'S WAY

By MYRTLE FILLMORE



"Three Legs."

That's what the boys called Ned Day, because he was a cripple and walked with the help of a crutch. And it was hard for a little fellow to understand why he should always hobble around on a crutch while other boys and girls could run and play.

And then one day Aunt Joy came to visit at his home and to teach her beautiful ideas about God and love and health. From that day things began to happen to the Day family.

"Wee Wisdom's Way" tells all about this family. It tells about them in such a delightful way that every one will enjoy reading it. It was written especially for the little folk but grandmother will enjoy it quite as much as they will. The book contains many attractive illustrations that add to its charm. It is published in paper cover for $.75 and in cloth binding for $1.50 a copy.

OTHER UNITY BOOKS FOR THE LITTLE FOLK

"Aunt Joy's Nature Talks"—An explanation of the parts that the different animals and plants have in God's plan of life. Attractively illustrated. Paper bound, $1; cloth bound, $1.50.

"Treasure Box"—If growing boys and girls can get this one lesson engrafted early in their minds—that one has to work for what one gets—half their battle is won. That is the lesson in this quaintly told story. Price, $.50.

"The Garden, the Gate, and the Key"—Another character builder. The adventures of three little girls in finding the keys that admit each of them to the beautiful Garden of Wisdom. Beautiful illustrations in colors. Price, $1.50.

"Love's Roses"—A Truth fairy tale of two little girls in a land where thoughts are flowers—good thoughts are lovely flowers, and evil thoughts are weeds. Price, $.25.

FOR YOUR CONVENIENCE

In ordering a Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for Unity magazine to be sent to each of the persons named below, and will send this amount to you within ten weeks after receipt of my Bank.

1. Name .....
   Address .....
   City ..... State.....
2. Name .....
   Address .....
   City ..... State.....
3. Name .....
   Address .....
   City ..... State.....

(This offer does not include Unity magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....
Address .....
City ..... State.....

U-9-26

GOLF AND PROSPERITY

Mrs. McCullough came into my office, looking unusually attractive in her new golf togs. Her eyes were glowing with enthusiasm and joy.

"I have just had the most wonderful lesson in prosperity," she said.

I had thought that she was on the golf links, busy with her first golf lesson, and I told her that.

"I was," she replied, "but the teacher gave me quite as good a lesson in prosperity as he did in golf. Of course, he didn't know that he was doing so. Among other things he said that I must continue my practice until my form, my stance, my swing, my follow-through are all purely subconscious. He said that as long as it is necessary for me to think about what I am doing, I am taking a chance on thinking wrong and that I may decrease my efficiency by having to give too much attention to thinking that I must think.

"After all, isn't that the way with prosperity? If we have to stop to reason and to think each prosperity problem through, are we not, by our delay, giving that bit of prosperity a chance to slip away? If we practice prosperity thoughts until they are fixed firmly in our subconscious minds, we can be certain that we are not going to think wrong in an emergency and that we are not going to miss any opportunities by our delay in accepting them.

"And now for my real reason for stopping here to tell you all this—I want a Prosperity Bank. I can think of nothing better than the Prosperity Bank drill to start this process of developing prosperity thinking until it is a part of my being. From now on, my progress in prosperity has at least to keep step with my progress in golf."

This is the true story of one of our Unity students and her first golf lesson. I am telling it here, hoping that it will inspire you to seek this road to dependable, consistent, everyday (not once-in-a-while) prosperity.

The coupon on the back of this page explains something of the details of the Prosperity Bank Plan and may be used conveniently in ordering a Bank.